

RECEIVED OCT 18 1866

Arthur Miall  
183 Bowrie St. E.C.

# THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVI.—NEW SERIES, No. 1088.] LONDON: WEDNESDAY, SEPTEMBER 12, 1866. PRICE { UNSTAMPED .. 5d. STAMPED..... 6d.

## SOCIETY for the LIBERATION of RELIGION from STATE-PATRONAGE and CONTROL.

A DEPUTATION from the SOCIETY, consisting of EDWARD MIALL, Esq., the Rev. HENRY RICHARD, and J. CARVELL WILLIAMS, Esq., being about to attend Conferences at Newtown, Denbigh, Bala, and Aberayron, arrangements have been made for their addressing PUBLIC MEETINGS as follows:—

WEDNESDAY EVENING, September 19th, at the PUBLIC ROOMS, NEWTOWN.

FRIDAY EVENING, September 21st, in the CALVINISTIC METHODIST CHAPEL, DENBIGH. THOMAS BARNES, Esq., M.P., will preside.

WEDNESDAY EVENING, September 26th, at the BRITISH SCHOOLS, BALA.

FRIDAY EVENING, September 28th, in the TEMPERANCE HALL, ABERYSTWTH.

WEDNESDAY EVENING, October 3rd, in PENIEL CHAPEL, ABERAYRON.

THURSDAY EVENING, October 4th, at NEW QUAY, CARDIGAN-SHIRE.

FRIDAY EVENING, October 5th, at CARDIGAN, 2, Serjeants'-inn, Fleet-street.

## BAPTIST UNION.

AUTUMNAL SESSION, 1866.

The Autumnal Session of the Baptist Union will be held in Liverpool, October 10th and 11th. Each church in connexion with the Union is empowered to send its Minister and two delegates, and each Association two delegates, to these Autumnal Meetings. The churches in Liverpool and neighbourhood offer a cordial welcome to such delegates, and will be happy to provide for their entertainment during the Session. Those who propose to accept this invitation will be kind enough to signify the same to the Rev. S. H. Booth, of Birkenhead, on or before Friday, the 21st inst.

A programme of the Meetings will be sent, with the letter of instructions, on receipt of a delegate's application.

(Signed)  
EDWARD STEANE, } Secretaries of Baptist Union.  
J. H. MILLARD, }  
S. H. BOOTH, } Secretary of Liverpool Autumnal Session Committee.  
Birkenhead, September 3, 1866.

## HELP for the EAST of LONDON.

CONTRIBUTIONS RECEIVED BY THE REV. JOHN KENNEDY AND FRIENDS.

|                                                               | £   | s. | d. |
|---------------------------------------------------------------|-----|----|----|
| Sums already acknowledged                                     | 404 | 19 | 10 |
| The following received from September 2 to September 10:—     |     |    |    |
| E. F.                                                         | 0   | 2  | 6  |
| Employés of Ford and Shapland (2nd don.)                      | 0   | 13 | 6  |
| Congregational Church at Surbiton, by Rev. A. Mackennal, B.A. | 12  | 1  | 6  |
| Wesleyan Sabb. School, Waddesdon, Bucks                       | 0   | 18 | 6  |
| D. (Hastings)                                                 | 1   | 0  | 0  |
| Finchley                                                      | 0   | 5  | 0  |
| A Tithe-offering, Kingston-on-Thames                          | 0   | 3  | 6  |
| Richard Peck                                                  | 2   | 2  | 0  |
| I. T. S. (Heckmondwike)                                       | 0   | 2  | 0  |
| Miss Foster                                                   | 0   | 10 | 0  |
| W. H. at Cranbrook                                            | 0   | 1  | 0  |
| Mrs. Grace                                                    | 0   | 5  | 0  |
| Mrs. C. Day                                                   | 0   | 10 | 6  |
| Edward Sheffield                                              | 1   | 1  | 0  |
| Per Editor of the "Christian Worker" (3rd don.)               | 2   | 11 | 0  |
| William Edwards                                               | 5   | 0  | 0  |
| Children's Offering, Glenfern House (2nd don.)                | 0   | 2  | 0  |
| Rev. J. S. Bright                                             | 0   | 5  | 0  |
| "Hastings"                                                    | 1   | 0  | 0  |
| Samuel and Mary Meeking                                       | 2   | 0  | 0  |
| Anon                                                          | 1   | 3  | 0  |
| "Alfred"                                                      | 1   | 0  | 0  |
| Lady and Little Children                                      | 0   | 5  | 0  |
| Mrs. Rudall                                                   | 1   | 10 | 0  |
| J. Clapham, Esq.                                              | 2   | 0  | 0  |
| Collection at Cheshunt                                        | 4   | 0  | 0  |
| Rev. Robert Ferguson, D.D.                                    | 1   | 0  | 0  |
| Rev. W. Hardie                                                | 1   | 0  | 0  |
| The following sums have been received for special cases:—     |     |    |    |
| A Sympathising Widow                                          | 0   | 10 | 0  |
| B. S. (Stepney)                                               | 0   | 2  | 6  |
| M. S. S. for the Matmaker                                     | 0   | 2  | 6  |
| Rev. J. S. Bright                                             | 0   | 1  | 0  |
| Misses M. and E. Brewin                                       | 0   | 5  | 0  |
| Mr. and Mrs. J. T. Read                                       | 2   | 0  | 0  |
| E. M. H. (Croydon)                                            | 1   | 1  | 0  |
| S. M. C.—d (Paddington)                                       | 0   | 3  | 0  |
| A Widow's Mite                                                | 0   | 2  | 0  |
| Thomas Yeo                                                    | 0   | 1  | 0  |
| Rev. R. O. Pritchett                                          | 0   | 10 | 0  |
| E. C.                                                         | 0   | 10 | 0  |
| G. L. H.                                                      | 0   | 2  | 0  |
| H. H.                                                         | 0   | 2  | 6  |
|                                                               | 0   | 5  | 0  |

During the week ending September 8, relief has been administered from this Fund to 148 families, 70 of them being cases not previously relieved.

Further Contributions will be thankfully received by T. Scruton, Esq., 3, Corbet-court, Gracechurch-street; Rev. James Bowrey, 18, Stepney-causeway; and Rev. John Kennedy, 4, Stepney-green.

## BATTERSEA CONGREGATIONAL CHURCH, BRIDGE-ROAD.

The MEMORIAL-STONE of the above Church will be laid by the Rev. J. G. ROGERS, B.A., of Clapham, on MONDAY, Sept. 17, at Half-past Three o'clock p.m.

The following gentlemen have promised to take part in the proceedings:—Revs. R. W. Betts, J. Pillans, P. Bailhache, P. H. Davison, A. Mackennal, B.A., J. S. Pearsall, W. Roberts, J. M. Soule, C. Winter, &c.

A Public Meeting will be held in the Evening in the Lammis Hall, at Half-past Six o'clock.

Tea will be provided at Five o'clock.

A Covered Tent is provided for the Accommodation of Visitors.

Trains may be taken to Battersea and Battersea Park Stations, to Clapham Junction, or Boat to Battersea Park Pier.

## CONGREGATIONAL FREE CHURCH, LEAMINGTON.

The Royal Theatre at Leamington, formerly Clemens-street Chapel, was purchased in November, 1865, and has since been restored to its original purpose.

The proprietor of the theatre expended 4,000*l.* in enlarging the building and in adapting it to his purpose. It has been bought for 600*l.* About 50*l.* has been laid out in rendering it suitable as an ecclesiastical edifice. Since it has been opened as such, in April last, numerous congregations have assembled every Sabbath-day, consisting of many who had never previously been in the habit of attending any place of worship. Prayer-meetings have been well attended, and it is hoped much spiritual good has been accomplished. Thus, through the Divine blessing, the undertaking has proved a complete success.

It is intended shortly to fit up the back part of the stage (upon which the pulpit and organ now stand) as a day and Sunday schoolroom.

This building is situated in the south part of Leamington, in the centre of a population of at least 4,000, and in a locality in which a place of worship was greatly needed. It will accommodate, with the upper and lower galleries and the "boxes," nearly 700 persons, including a considerable number of free sittings.

Any pecuniary assistance towards liquidating the expense incurred in the accomplishment of an object which, it is presumed, must commend itself to the approval of every Christian mind, will be gratefully received by the Rev. John Sibree, of Coventry, who has undertaken this work in the exercise of faith, trusting in God and in the benevolence of the religious public.

The building will shortly be vested in trust for the use and benefit of the Congregational denomination.

Mr. Sibree and other ministers supply the pulpit until a suitable pastor is elected.

## CONTRIBUTIONS.

|                                                               |     |   |   |
|---------------------------------------------------------------|-----|---|---|
| Congregation lately meeting at the Music Hall, Leamington     | £21 | 0 | 0 |
| Collections at the opening                                    | 40  | 0 | 0 |
| William Harris, Esq., Leamington                              | 10  | 0 | 0 |
| Mrs. Hudsell                                                  | 5   | 0 | 0 |
| J. Hitchman, Esq.                                             | 6   | 0 | 0 |
| David Stuart, Esq.                                            | 1   | 0 | 0 |
| John Green, Esq.                                              | 5   | 0 | 0 |
| Mr. M. Morris                                                 | 5   | 0 | 0 |
| Mr. J. H. Hordern                                             | 5   | 0 | 0 |
| Mr. S. T. Wackrill                                            | 2   | 0 | 0 |
| Mr. Watson                                                    | 1   | 0 | 0 |
| Rev. J. Sibree                                                | 5   | 0 | 0 |
| A Friend in Coventry                                          | 10  | 0 | 0 |
| John Cash, Esq.                                               | 5   | 0 | 0 |
| Joshua Wilson, Esq., Tunbridge Wells                          | 5   | 0 | 0 |
| John Finch, Esq.                                              | 5   | 0 | 0 |
| Thos. Cullen, Esq., Nottingham                                | 2   | 0 | 0 |
| Rev. J. Herbert, North Nibley                                 | 2   | 0 | 0 |
| Profits of Three Lectures on the Holy Land, by Rev. J. Sibree | 7   | 0 | 0 |
| F. T. Lines, Esq.                                             | 1   | 0 | 0 |
| Mrs. Dudley                                                   | 2   | 0 | 0 |
| Samuel Morley, Esq., London                                   | 50  | 0 | 0 |
| John Croxley, Esq., Halifax                                   | 10  | 0 | 0 |
| William Trotman, Esq., London                                 | 10  | 0 | 0 |
| Geo. Hadfield, Esq., M.P.                                     | 5   | 0 | 0 |
| T. B. Hill, Esq., Worcester                                   | 5   | 0 | 0 |
| Mrs. Gibson, Uttoxeter                                        | 1   | 0 | 0 |
| W. D. Evarard, Esq., Nuneston                                 | 2   | 0 | 0 |
| Thos. Gibson, Esq., Smethwick                                 | 1   | 0 | 0 |
| "A Well Wisher"                                               | 1   | 1 | 0 |
| William Harris, Esq. (2nd. donation)                          | 10  | 0 | 0 |
| Contributions in small sums                                   | 10  | 0 | 0 |

**REQUIRED, a MATRON for a Large BOARDING-SCHOOL in the country.** A fee of 15*l.* per annum is allowed for each boy. There are at present sixty, and the number is increasing.

Apply to X., at Messrs. Jackson, Walford, and Hodder's, 27, Paternoster-row, London, E.C.

**A NONCONFORMIST MINISTER,** whose Residence is easily accessible from all parts of London, can receive one or two YOUNG GENTLEMEN to LODGE or BOARD with his family. If attending School or College, he can assist them in their studies.

Address, "B. A.," at the Office of this Paper.

**WHITTINGTON HOUSE, FOREST-HILL, SYDENHAM.**—The Rev. H. J. CHANCELLOR receives young gentlemen to board and educate. The course of instruction includes the subjects required for the Oxford Local Examinations. Masters in Music, Drawing, and Modern Languages. References—Sir F. G. Moon, Bart., E. Hamilton, Esq., M.P., Professor Fawcett, Esq., M.P., Rev. S. Martin, J. Spence, D.D., Newman Hall, LL.B., W. J. Unwin, LL.D., R. D. Wilson, W. J. Todd, &c. &c. Other references, with terms, sent on application.

## TETTENHALL PROPRIETARY SCHOOL.

MIDLAND COUNTIES PROPRIETARY SCHOOL COMPANY, LIMITED.

HEAD MASTER: Rev. ROBERT HALLEY, M.A.  
SECOND MASTER: EDWARD STEANE JACKSON, Esq., M.A.

The Next TERM will COMMENCE on the 1st AUGUST, when a portion of the New Buildings will be ready for Occupation.

**PRESENT TERMS:**  
For Pupils entering under 14 years of age, 40 guineas.  
For Pupils entering above 14 years of age, 50 guineas.  
These Terms will be increased Ten Guineas for Pupils entering after August.

**IN the UPPER and MIDDLE SCHOOLS, PECKHAM, LONDON, S.E.,** for First-class Business Pursuits, the NEXT QUARTER COMMENCES OCTOBER 6th. A Prospectus and Report of Public Examiners may be had on application to JOHN YEATS, LL.D., &c.

## THE COMMERCIAL COLLEGE, BIRK-DALE PARK, SOUTHPORT.

Home comforts. Superior educational advantages. Moderate Terms. Prospectuses and References from the Rev. E. Webster, M.R.C.P., Principal.

## EDUCATION for YOUNG LADIES, LANSDOWNE-HOUSE, LONDON-ROAD, LEICESTER.

(Situation high and healthy, at the outskirts of the town.) Conducted by the Misses MIALL, assisted by Professors, and French and English Resident Governesses.

A thoroughly solid English education, under the immediate superintendence of the Principals; with all the necessary accomplishments—French, German, Latin, Music, Singing, Drawing, &c. Occasional Scientific Lectures from Professors. Special attention given to moral and religious training; and the comforts and advantages of a refined home provided. References to the parents of the pupils.

**SHORTHAND.—PITMAN'S PHONOGRAPHY.**—Phonography is taught in Class, at 7*s.* 6*d.*; or Private Instruction given, personally or by post, for £1 1*s.* the Perfect Course of Lessons.  
London: 20, Paternoster-row, E.C.

## STATIONERY, PRINTING, ACCOUNT BOOKS, and every requisite for the Counting-house.

Qualities and prices will compare advantageously with any house in the trade. The Forms and Account Books required under "THE COMPANIES' ACT, 1862," kept in stock. Share Certificates Engraved and Printed. Official Seals Designed and Executed.—ASH and FLINT, 49, Fleet-street, City, E.C., and opposite the Railway Stations, London-bridge, S.E.

## ROCKSIDE SANATORIUM, MATLOCK.

BANK, DERBYSHIRE. Established 1860, is replete with every convenience for the most skillful application of the Water Cure, and the comfort of its inmates. Terms, from One and a Half to Two Guineas a week. Physician, J. Cash, Esq., M.R.C.S.

For particulars apply to Mr. W. C. Wyles, Proprietor.

## M. R. COOKE BAINES, RAILWAY COMPENSATION VALUER, &c.

106, Cheapside, E.C.  
Assurances effected. Rents collected. Auction Sales and Valuations for Probate undertaken.

## COOK'S TOURIST TICKETS for One or Two Months from any date, for PARIS, SWITZERLAND, and ITALY, are the Cheapest.

Swiss Tickets are available for any express and ordinary train, are freely recognised by all railway officials, save the traveller from trouble and annoyance, and introduce to first-class at second-class rates. See "Guide to Cook's Paris and Swiss Tour," 1*s.*; post free, 1*s.* 6*d.*

COOK'S SCOTTISH TOURIST TICKETS provide for cheap travelling over the best routes in the country. See "Cook's Scottish Tourist Directory," with seven Maps and 160 pages of Letterpress, 3*s.* post free.

COOK'S TRIP in September to Emancipated VENICE. See new number of "Excursionist," 2*d.*; post free, 3*d.*  
Tourist Office, 98, Fleet-street.

## ROYAL POLYTECHNIC.

George Buckland's Musical Entertainment, entitled, The Castaway, or the Unlucky Cruiser, commonly called Crusoe.—The Kaleidoscope and Pepper and Tobin's wonderful illusions.—The Cherubs Floating in the Air.—The Modern Delphic Oracle, and Shakespeare and his Creations, with recitals by F. Damer Cape, Esq.—Exhibition of the Prussian Needle Gun and other breech-loaders; and Lecture by J. L. King, Esq.—Dugwar's Indian Feats, &c. Open from Twelve till Five, and Seven till Ten. Admission, One Shilling.

## W. F. THOMAS & CO'S NEW PATENT SEWING MACHINES,

PRODUCING WORK ALIKE UPON BOTH SIDES, £5 5*s.*

66, NEWGATE-ST., & REGENT-CIRCUS, OXFORD-ST., LONDON. Catalogues free.

## STARCH MANUFACTURERS TO H.R.H. THE PRINCESS OF WALES.

**GLENFIELD PATENT STARCH**  
Used in the Royal Laundry  
AND AWARDED THE PRIZE MEDAL, 1862.





# BRITISH EQUITABLE ASSURANCE COMPANY.

47 and 48, KING WILLIAM-STREET, E.C.

Capital Fund, a Quarter of a Million.

## DIRECTORS.

George Thomas Esq., Bayswater.  
Edmund Dunn Esq., Walsley.  
William Gover Esq., Lee Road.  
William Sutton Esq., 47, King William-street.  
John Middleton Esq., 48, King William-street.  
Fountain John Esq., 48, King William-street.  
John Smith Esq., 48, King William-street.  
Joseph Warrington Esq., Lee Road, Blackheath.

MANAGING DIRECTOR AND ACTUARY.

William Sut on Gover, Esq., F.S.S., F.I.A.

## AUDITORS.

Samuel Beddome, Esq., Mansion House.  
Charles Brown, Esq., Walsley.  
William George Lemon, Esq., Blackheath.

## BANKERS.

The London and Westminster Bank (London Bridge.)

## PHYSICIAN.

William Munk, Esq., M.D., F.S.A. (Fellow of the Royal College of Physicians of London), 40, Finsbury-square.

## SURGEON.

Thomas Carr Jackson, Esq. (Fellow of the Royal College of Surgeons, Surgeon to the Great Northern Hospital), 8, Weymouth-street, Portland place.

Accumulated Fund, £170,000.

The Accumulated Fund is equal to about 50 per cent of the entire premiums received on policies in force on December 31 last.

"At an extraordinary general meeting of the Shareholders in HARPER TWELVETREES LIMITED, held on Monday, at the Works, at Bromley-by-Bow, it was resolved, that the undertaking be carried on under the name of the General Trading Company, Limited."

# THE GENERAL TRADING COMPANY, LIMITED, IMPERIAL WORKS, BROMLEY-BY-BOW, LONDON, E.

Capital, £200,000, in 20,000 Shares of £10 each.

Deposit, Ten Shillings per Share on application, and Ten Shillings per Share on allotment.

Bankers—The Union Bank of London.

The above Company is carrying on the well-known Business established and successfully developed by Mr. Harper Twelvetrees, at the Imperial Works, Bromley-by-Bow, London.

The recent financial crisis has produced a general distrust of merely speculative schemes offering glowing expectations, and has directed public attention to the stability and regularity of profits of well-conducted Joint-Stock Trading Companies, which are consequently absorbing the capital that has of late been too ready to flow into rash and unsound speculations. The Board have therefore embraced the present favourable opportunity for issuing the remainder of their share Capital, and invite applications from all who are desirous of securing the legitimate profits of a carefully conducted Trading Company.

DEPOSITS are also received by the Company at 5 per cent. per annum, subject to Three Months' notice of withdrawal; or at 6 per cent. interest, subject to a longer notice. Applications should be forwarded to the Secretary, at the Registered Office of the Company; or to the Managing Director, at the Works, Bromley-by-Bow, London, E. Prospectuses free by Post. Active Agents wanted.

JOHN NOBLE, Secretary.

Registered Office: 10, Bridge-street, Westminster, S.W.

Works: Bromley-by-Bow, London.

# LONDON and GENERAL WATER PURIFYING COMPANY.

The Water we drink contains organic matter, Infusoria, Fungi, together with various mineral salts. Although sparkling to the eye and pleasant to the taste, it is unquestionably injurious to health and unfit for consumption as an article of diet. Chemistry and the microscope have of late revealed, moreover, that these cannot be removed by ordinary filters; such may render the water clear, but clearness is not indicative of purity. Filtration by ascension through animal charcoal under a peculiar mechanical arrangement, is the only mode by which organic matter as dissolved and contained in impure water can be removed. This is completely effected by the CISTERN FILTER of the LONDON and GENERAL WATER PURIFYING COMPANY, which has received the support of scientific and medical men, numbers of whom use the filters, and have given testimonials of its efficacy. These filters have been adopted in Her Majesty's household, by other members of the Royal Family, and in the London military hospitals and barracks. No attention whatever is necessary on the part of servants, &c., under this system, as when the filter is once fixed it remains constant and self-acting.

Dr. Letheby writes, February 18, 1865:—"At the very first I perceived that the principles on which it is constructed are scientifically correct, and now, after a long experience of its action, I find that the operation of it is simple and certain."

Ordinary water when filtered by the Company's filter is incapable of acting injuriously upon lead pipes or metallic reservoirs.

Prices from 30s. to 24 10s. Household filters based on this principle from 12s. 6d. and upwards. The filter in operation, and every information, at the office, 157, Strand, 4 doors from Somerset House.

BENSON, J. W., by Special Appointment to H.R.H. the Prince of Wales.

BENSON'S WATCHES. Prize Medal, 1865.

BENSON'S WATCHES, sent safe by post.

BENSON'S CLOCKS, manufactured by Steam Power.

BENSON'S SILVER & ELECTRO-PLATE. Prize Medal, 1862.

BENSON'S GOLD JEWELLERY. Novel and Artistic.

BENSON'S ILLUSTRATED PAMPHLET.

BENSON, Old Bond-street and Westbourne-grove.

BENSON'S STEAM FACTORY and CITY SHOW-ROOMS, 55 and 60, Ludgate-hill.

ALEXANDRE'S HARMONIUMS, at five and six guineas.—CHAPPELL and Co. recommend these as incomparably the best cheap HARMONIUMS. Alexandre's last model (1862) was especially for "cheapness combined with excellence of manufacture." Four octaves, with one pedal board, five guineas; five octaves, with two pedal boards, six guineas. An immense stock of all kinds.—At Chappell's, 50, New Bond-street.

ALEXANDRE'S BOUDOIR HARMONIUM (The Queen's Model), as designed and manufactured expressly for her Majesty's private use, in rosewood case, with ten stops and various accessories, thirty-five guineas; also, with fourteen stops and percussion accompaniment, fifty-five guineas. These instruments are eminently adapted for boudoirs and drawing rooms.—CHAPPELL and Co., 50, New Bond-street.

ALEXANDRE'S PRIZE EXHIBITION MODEL HARMONIUM for the CHURCH, thirteen stops, four rows of vibrators, and Venetian swell, worked by the heel of the right foot in oak case thirty-two guineas. A large assortment may be always seen at CHAPPELL and Co.'s, 50, New Bond-street.

COALS.—By Screw Steamers and Railway.—LEA and COMPANY'S Price for HETTON, HASWELL, or LAMBTON WALL'S-END, the best House Coal, direct by screw steamers, or the Great Northern Railway, is 27s. per ton; Hartlepool, or Wall's-end Seconda, 26s.; best Silkatone (G. Chambers and Co.'s), 24s.; Wharfedale, 24s.; second-class, 23s.; new Silkatone 23s.; Clay Cross 24s. and 21s.; Derby Bright, 21s.; Barnsley, 21s.; Kitchen Coal, 20s.; Tansfield Moor, or Smith's, 20s.; Hartley, 20s.; best small, 18s. Coke, 16s. per chaldron net cash. Delivered, thoroughly screened, to any part of London. All orders to LEA and CO.'S Offices, High-bury, N.; King'sland, N.E.; Great Northern Railway Coal Department, King's-cross, N.; and 4 and 5 Wharves, Regent's-park Basin N.W. No Travellers or Agents employed.

COALS.—Best Coals only. GEO. J. COCKRELL and Co.'s price is now 28s. per ton cash for the BEST SCREENED COALS, as supplied by them to her Majesty and H.R.H. the Prince of Wales—13, Cornhill, E.C.; Purbeck-wharf, Earl-street, Blackfriars, E.C.; Eaton-wharf, Grosvenor-canal, Pimlico (office next to the Grosvenor Hotel), S.W.; Sunderland-wharf, Peckham, S.E.; and Durham-wharf, Wandsworth, S.W.; and at Brighton. CAUTION.—The above are the only addresses of G. J. C. & Co.

# FRANKS, SON, & COMPANY, WHOLESALE TEA DEALERS,

40, QUEEN-STREET, CANNON-STREET WEST, E.C.

## "STANDARD TEAS"

(STRONGLY RECOMMENDED)

Composed of a choice selection of teas to combine strength and flavour.

No. 1 Black, at 2s. 10d. No. 1 Mixed, Green and Black, at 2s. 10d.  
No. 2 Black, at 2s. 2d. No. 2 ditto, at 2s. 2d.

Supplied in 6lb. and 12lb. Cansisters. The prices include Cansisters and Carriage paid. Small Tasting Samples supplied gratuitously carriage paid. TERMS—Cash.

# LEA'S HORNIMAN'S PURE TEA.

All will receive with satisfaction, the announcement that in consequence of the Reduction in Duty, Horniman's pure Tea is in all parts of the kingdom now sold eightpence per pound cheaper. Their Agents, Chemists, Confectioners, &c., in every town, are constantly receiving fresh supplies. The decided preference given during the past quarter of a century to these perfectly Pure Tea will be even more widely extended now the prices are so greatly reduced. Their distinctive superiority has attracted a host of imitators; therefore, as a protection against spurious imitations, every genuine Packet is signed

Horniman & Co.

# SAUCE.—LEA AND PERRINS' WORCESTERSHIRE SAUCE

This delicious Condiment, pronounced by Connoisseurs

"THE ONLY GOOD SAUCE."

Is prepared solely by LEA and PERRINS.

The Public are respectfully cautioned against worthless imitations, and should see that LEA and PERRINS' Name are on Wrapper, Label, Bottle, and Stopper.

## ASK FOR LEA AND PERRINS' SAUCE.

Sold Wholesale and for Export, by the Proprietors, Worcester; Messrs. CROSS and BLACKWELL; Messrs. BACON and SONS, London, &c., &c., and by Grocers and Oilmen universally.

CLARET of the excellent Vintage of 1864, at 12s. per dozen, 25 10s. per half-hogshead, or £10 per hogshead, duty paid.

This wine is pure, pleasant, free from disagreeable acidity, and of sufficient body to improve by keeping.

Hogsheads and half-hogsheads delivered free of carriage to any Railway station. Sample bottles forwarded where required, or the Wine may be seen at the Cellars.

M. B. FEARON and SON, 94, Holborn-hill, and 145, New Bond-street, London; and Dewsbury, York-shire.

CLARET on DRAUGHT, of the excellent vintage of 1864, at 5s. per gallon, in four-gallon and six-gallon casks, each complete with tap and vent peg.

The wine should be kept in a cool place and the consumption be moderately quick.

H. B. FEARON and SON, 94, Holborn-hill, and 145, New Bond-street; and Dewsbury, Yorkshire.

# KINAHAN'S LL WHISKY DUBLIN EXHIBITION, 1865.

This celebrated old IRISH WHISKY gained the Dublin Prize Medal. It is pure, mild, mellow, delicious, and very wholesome.

Sold in bottles 8s. 6d. each, at the retail houses in London; by the agents in the principal towns in England; or wholesale at 8, Great Windmill-street, London, W.

Observe the red seal, pink label, and cork, branded "Kinahan's LL Whisky."

THOMAS NUNN and SONS, Wine, Spirit, and Liqueur Merchants, 31, Lamb's Conduit-street, W.C., beg to call attention to their STOCK of OLD PORT WINE, chiefly Bandmann's shipping (rail paid to any station in England); excellent, sound, matured wine, 32s. and 36s. per dozen; superior with more age, 42s., 48s., and 54s.; seven to ten years in bottle, 60s., 66s., 72s., and 84s.; vintage wines, 98s. and upwards; good dinner Sherry, 20s. and 22s.; superior, 28s., 42s., 48s., and 62s.; fine old Cognac Brandy, 50s., 60s., and 66s. Price lists of every kind of wine on application. Established 1801.

# PARTRIDGE AND COOPER

(Late PARTRIDGE and COZENS), MANUFACTURING STATIONERS.

192, FLEET-STREET (Corner of Chancery-lane).

Carriage Paid to the Country on Orders exceeding 20s. NOTE PAPER, Cream or Blue, 3s. 4s. 5s., and 6s. per ream.

ENVELOPES, Cream or Blue, 4s. 6d., 5s. 6d., and 6s. 6d. per thousand.

STRAW PAPER—Improved quality, 2s. and 2s. 6d. per ream.

FOOLSCAP, Hand-made Outsides, 8s. 6d. per ream.

BLACK-BORDERED NOTE, 4s. 0d. and 6s. 6d. per ream.

BLACK BORDERED ENVELOPES, 1s. per 100—Super-thick quality.

NO CHARGE for Plain Stamping Crest, Arms, or Address, on best qualities of Paper or Envelopes. Coloured Stamping (Relief) reduced to 1s. per 100. Polished Steel Crest Dies engraved from 5s. Monograms, two letters, from 5s.; three letters, 7s. Business or Address Lines from 3s.

SERMON PAPER, plain 4s. per ream; Ruled ditto, 4s. 6d. An immense variety in all sizes and quantities always in stock. Samples forwarded free.

SCHOOL STATIONERY supplied on the most liberal terms. GOOD COPY BOOKS, superfine cream paper, 40 pages, 2s. per dozen. Universal System do., with engraved head lines, 1s. 4d. and 2s. 9d. per doz.

Illustrated Price List of Inkstands, Despatch Boxes, Stationery Cabinets, Postage Scales, Writing Cases, Portrait Albums, &c., post free.

(ESTABLISHED 1841.)

HOLYLAND'S, 150, Strand, two doors west of Somerset House.—RALPH and SON invite the attention of gentlemen accustomed to wear superior articles of dress to their fashionable articles for the season. SHOOTING and LOUNGE SUITS. Novelties in Trousers and Waistcoats. Holyland's renowned Beaufort Coats, at moderate cash charges. Liveries with economy—No. 150, Strand.

# CONVERTIBLE OTTOMANS FOR CENTRE OF ROOMS.

To form two Settees and two Easy Chairs, a great improvement on the ordinary ottoman. Only of F. H. M. and SON, Easy Chair and Sofa Manufacturers, 31, 32 and 28, Berners-street, Oxford-street; and 34 and 35, Charles-street, Oxford-street, W. An Illustrated Price-list free on application.

## Field's Patent Self-fitting Candles,

From 1s. per lb. upwards, in all sizes.

## Field's Marble Sperm Candles.

1s. per lb.

To be had of all Dealers in Town and Country.

# DINNEFORD'S FLUID MAGNESIA.

The medical profession for Thirty Years have approved of this pure solution of Magnesia as the best remedy for Acidity of the Stomach, Headache, Heartburn, Gout, and Indigestion; and as a mild aperient it is especially adapted for ladies and children.

Prepared by DINNEFORD and CO., Chemists, &c. 172, New Bond-street, London, and sold throughout the world by all respectable Chemists.

CAUTION—See that "Dinneford and Co." is on each bottle and red label over the cork.

First Class Prize Medal, Dublin, 1865.

# CONSUMPTION.—DR. CHURCHILL'S

Successful Treatment of Consumption, Diseases of the Chest, Chronic Cough, General Debility, Loss of Appetite, &c., by the Sympom of Hypophosphite of Lime, Soda, and Iron, and by the Pills or Hypophosphite of Quinine and of Manganese, prepared by H. H. Swann, of Paris. Price is 6d. per bottle Wholesale and Retail Agents, DINNEFORD and Co. Chemists 172, Bond-street, London.

# HAIR DYE.—BATCHELOR'S INSTANTANEOUS COLUMBIAN, the Best in the World, in the New York original Packets.

The only dye that remedies the evil effects of bad eyes. Black or Brown, price 6s. 6d., 7s., and 14s. per case. Sold by all Chemists and Perfumers, Wholesale, H. Hoveenden and Sons, Wholesale Perfumers, 5, Great Marlborough-street, W.; 93 and 95, City-road, E.C. London.

# HAIR DYE! HAIR DYE! HAIR DYE!

GILLINGWATER'S ATRAPILATORY is the best Hair Dye in England. Grey, red, or rusty hair dyed instantly to a beautiful and natural brown or black without the least injury to hair or skin, and the ill effects of bad dyes remedied. Sold by all Chemists and Perfumers of repute, and by the Proprietor, W. Gillingwater, 353 (late 98), Goswell-road. Sent free to any railway station in the kingdom, in cases, 8s. 6d., 5s. 6d., and 10s. 6d. each. Beware of Counterfeits.

# HAIR DESTROYER for removing superfluous hair on the face, neck, and arms.

This great disfigurement to female beauty is effectually removed by this article, which is easily applied, and certain in effect. In Boxes, with directions for use, 3s. 6d. each. Sent free to any railway station, and may be had of Perfumers and Chemists, and of the proprietor, W. Gillingwater, 353 (late 98), Goswell-road. Beware of Counterfeits.

# BALDNESS PREVENTED.—GILLINGWATER'S QUININE POMADE prepared with cantharides restores the hair in all cases of sudden baldness, or bald patches where no visible signs of roots exist, and prevents the hair falling off.

In bottles 8s. 6d. and 5s. 6d. each. May be had of all Chemists and Perfumers, and of the proprietor, W. Gillingwater, 353 (late 98), Goswell-road. Sent free to and railway stations. Beware of Counterfeits.

# PREVENTION BETTER THAN CURE.

During the prevalence of Epidemics it is of the utmost importance that the Stomach should be kept free from disorder, and the Blood in a state of purity. Both these objects may be effected by the use of KAY'S WORMS' PILL, which remove all noxious accumulations from the system, and build up the health by their purifying and tonic effect.

Sold by all Medicine Vendors. Wholesale Depot, 22, Broad-street, London.

# INDIGESTION. NORTON'S CAMOMILE PILLS

GENTLE APERTIENT AND A POWERFUL TONIC.

Sold Everywhere, in Bottles, 1s. 1 1/2d., 2s. 9d., and 11s.



# THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVI.—NEW SERIES, No. 1088.] LONDON: WEDNESDAY, SEPTEMBER 12, 1866.

PRICE { UNSTAMPED.. 5d  
STAMPED..... 6d.

## CONTENTS.

|                              |                                |     |
|------------------------------|--------------------------------|-----|
| ECCLIASTICAL AFFAIRS:        | Postscript .....               | 737 |
| Social Influence of the      | LEADING ARTICLES:              |     |
| State-Church .....           | Summary .....                  | 738 |
| Eccelesiastical Notes .....  | Speeches about Reform .....    | 738 |
| The Approaching Libera-      | The Weather and the            | 738 |
| tion Conference in           | Crops .....                    | 738 |
| Wales .....                  | President Johnson .....        | 739 |
| Church and Dissent in        | Success .....                  | 739 |
| Wales .....                  | Foreign and Colonial .....     | 740 |
| Nonconformity in 1868 .....  | Foreign Miscellany .....       | 741 |
| Association for the Pro-     | The Situation in America ..... | 742 |
| motion of the Unity          | The Political Conflict in      |     |
| of Christendom .....         | America .....                  | 743 |
| Position and Prospects       | Mr. Roebuck on the Rus-        |     |
| of the Romish                | sell-Gladstone Adminis-        |     |
| Church .....                 | tration .....                  | 743 |
| Religious Intelligence ..... | The Election Commis-           |     |
| CORRESPONDENCE:              | sions .....                    | 743 |
| Congregational Church-       | Presentation to Mr. John       |     |
| building .....               | Crossley .....                 | 744 |
| Congregational Free          | The Cholera .....              | 744 |
| Church, Leamington .....     | Court, Official, and Per-      |     |
| The Graveyard Question ..... | sonal News .....               | 744 |
| Mr. Gladstone at Salis-      | Miscellaneous News .....       | 745 |
| bury .....                   | Literature .....               | 746 |

## Eccelesiastical Affairs.

### SOCIAL INFLUENCES OF THE STATE CHURCH.

#### V.

#### A DOUBLE STANDARD OF MORALITY.

We are not aware that anthropological research has discovered any structural difference between the two categories of Englishmen into which the Established Church throws the inhabitants of England. It has been very successful, we are given to understand, in showing the essential inferiority of the negro type, and has thereby greatly relieved the consciences of that rather numerous class of white men who claim the prerogative of treating dark-skinned humanity as devoid of rights. Looking at the occurrences which agitated society in Jamaica about twelve months ago, and at the sympathetic feelings which they stirred in this country, one is perplexed how to determine the precise extent within the limits of which the maxims of Christian morality are to be considered applicable. Is it true of the negro that he is "a man and a brother"? As between a white man and a black, is there any obligatory force in the precept—"Whatsoever ye would that men should do unto you, do ye even so likewise unto them"? We are aware that "circumstances alter cases," and that "one man may steal a horse, while another may not look over a hedge." But we should like to ascertain for certain, whether the double standard of morality which, in special instances, society finds it convenient to adopt, receives the sanction of the Supreme authority. If it does not, we can undertake to point out a sphere in which obligation and practice are sadly at variance, without going to the Antilles for our illustrations.

One of the social effects of our State-Church is to reconcile not only to the feelings, but apparently to the consciences, of not a few of its members the customary application, in regard to the two great ecclesiastical divisions which, for convenience, we shall designate the "ins" and the "outs," of a different code of right and wrong-doing. Many things which, when done in reference to the "ins" and their interests, would lay a man open to self-rebuke, and bring him under the censure of his circle of friends, when done in reference to the "outs," are regarded as perfectly legitimate. No doubt there are ways of interpreting the prescriptions of honour and duty in each of these cases, which, to the consciousness of the doers, presents no visible distinction between the rules accepted as equally binding in both. The human mind, especially when assisted by professional astuteness, is infinitely ingenious in devising theoretical justifications of practical anomalies. But it is with facts, not motives, that we are just now concerned. What we wish to bring under the cognisance of the reader is the fact that, in the judgment of the self-same individual, rightness in the "ins," is not necessarily rightness in the

"outs," and that much that would be condemned as wrong in the "outs" is looked upon as praiseworthy in the "ins." Of course, there are "excellent good reasons" for this variation of the compass—reasons that any clergyman could give extempore—but these, although they may put a different gloss on the fact, hardly touch even the surface of it. The rights, the duties, the morality, and, we may add, the Christian graces, of the section favoured by law, are not always rights, duties, morality, nor Christian grace, in the section unrecognised by law. The standard regulating the one is not in every instance, or in nearly every instance, the standard regulating the other. What it allows to this it often forbids in that. What in the first it pronounces consistent with the most delicate honour, it denounces in the last as a breach of moral obligation. Let us give an illustration or two of what we mean.

Apart from all ecclesiastical controversies, it is usually regarded as unjust and oppressive to make men contribute to a common object, and then exclude them from the benefits it was intended to secure. Well, now, turn to our parochial burying-grounds. They are the property of the parishioners. They are kept in decent order by funds supplied *pro rata* by all the parishioners—and all have a common-law right to interment therein. Suppose, now, that in any parish in which the "outs" are a majority they were to say to the "ins"—"You are welcome to your rood of earth in the freehold held in trust for you, as for us, for the burial of your dead—but you will not henceforth be suffered to have your customary burial-service read by your own religious pastor over the grave. We have ordered the rites, and appointed the officer, that we consider best suited to the decent observance of that ceremonial, and we prohibit the use of any other." What would the minority of "ins" think of that arrangement? But, on the hypothesis that they were a vast majority, and by a tradition or twist of the law, were still ousted from their share of the common inheritance, by what term of vituperation would they be sure to characterise it? Everyone will see at a glance that the disabled party is most unfairly, most dishonestly treated. But when the same thing is done by the "ins" every day, and in thousands of parishes, not only is it considered perfectly equitable, but every attempt of the "outs" to obtain an equality of rights is loudly denounced as an impudent disregard of the tenderest sentiments and most sacred feelings of their fellow-parishioners. The thing which would be intolerable if Dissenters were actors instead of sufferers, is natural, comely, and just, when the case is reversed.

This is only one illustration of many. We have gone into it rather more fully than either our own space or the patience of our readers will admit of with regard to others. Our columns, week after week, exhibit startling varieties in the application of this double standard of right and wrong. If a charity founded by Dissenters on a catholic basis, is converted by the Charity Commissioners into a Church of England institution, from the government and conduct of which Dissent is rigidly excluded, the transaction, of course, is honourable, and the motives which have prompted to the transference are highly commendable, but if Churchmen were the founders, though the foundation were equally unsectarian, the claim of Nonconformists to, not an exclusive, but to a proportionate share, in the management of the charity, is scouted as an almost incredible example of the "*alieni appetens*." Where the "outs" are in a small minority, they are deemed presumptuous in expecting that in the distribution of public aid for educational purposes, their consciences should be protected from coercion, but where, as in Wales, the "ins" chance to be a mere insignificant fraction of the community, it is not protection, but *ex-officio* presidency, that is proposed on their behalf. Intemperate language squeezed out of an opponent of Church-rates in the course of a hot contest, is deplored as a lamentable breach of the kindly spirit of the Gospel, but to come down to the poll for the purpose of taxing a neighbour for your own church accommodation, or to send the constable into his house to seize his bed and sell it to the highest bidder, is what a clergy-

man of the State Church can do on the Saturday, and on the Sunday preach that "love is the fulfilling of the law." A man who will not take off his hat to a bishop is a bear—a clergyman who ostentatiously walks out of the room when at a public festival, "the ministers of other denominations" are linked in the same toast with "the bishops and the clergy," is a gentleman. What would ecclesiastical niggers have? Can they imagine that the same rules of conduct are applicable in their case as in the case even of "mean whites"?

That, to whatever extent this propensity to use measuring rods of different lengths to different parties may prevail, it is socially a mischief as well as a grievance, hardly requires to be insisted upon. Nothing is more indispensable to the growth of a nation in its moral capacity, to its emergence from the slough of animalism, and its development of the higher and grander features of character, than an assiduous cultivation of a delicate sense of justice. When public sentiment, and public law as the expression of it, recognise no distinction between citizen and citizen, save that which may be tested by the same moral standard, namely the standard of doing as we would be done unto, the governing power may put aside the coarser instruments with which it enforces its will in the last resort, and mainly trust to the irresistible potency of its influence. Reverence for right as right is the most conservative of all human motives, and, when fairly appealed to, the best and most precious interests of society may be unhesitatingly committed to it. Any public institution which, in its own provisions, or by its social influence, appraises right and wrong, generosity and meanness, honour and infamy, by systems of valuation arbitrarily changed in obedience to the dictates of ecclesiastical prejudice, must tend more or less to throw the community back upon the force of passion and the predominance of mere physical might, for the adjustment of its internal dissensions. And in doing so, it exaggerates and exasperates what would otherwise be harmless disagreements, and spoils men whom it should mould into nobleness. This the State-Church does in England, and it is the highest-prized of all our institutions!

## ECCLIASTICAL NOTES.

THE history of French Protestantism is, in one respect, more honourable than of English Protestantism. Not having had the opportunity of persecuting, it has never persecuted. In other respects the French Protestants have gone through a history very similar to that of their brethren in England, but their trials were fiercer and longer. The Black Bartholomew of France was worse than the Black Bartholomew of England. The last capital punishment for heresy in England was in the reign of James I., but Jean Calais was broken on the wheel for his Protestantism in France not a century ago. But although they have had to endure longer, the French Protestants are not purer than their English brethren. Their type of Protestantism is the Presbyterian. They are where the earlier Puritans and the Westminster Assembly's Scotchmen were, only in some respects they are more tolerant. In no community are there men who understand more clearly and advocate more sincerely the spirituality of the Christian religion, and there are as firm advocates for free religion and for the voluntary principle in France as there are in England.

There are those who think that these principles have been compromised by the recent course of the Reformed Church in Paris. Some time since, it will be remembered, there was an election of ministers in this Church, in which what are termed the "liberal" party—a party corresponding to the Unitarian of England—were outvoted. The latter appealed to law, on the ground that the Consistory had rejected certain votes which ought to have been allowed. Two warm questions arose out of this appeal, first, whether the votes ought to have been allowed, and,



secondly, whether the Consistory of the Reformed Church in Paris had any authority to determine who should vote and what were the legal qualifications of the voters. The case was carried to the Minister of Justice and of Public Worship, and was there decided against the Liberals, who at once appealed to the Supreme Council of State. The decree of the Council has now been declared, and it is, for the second time, against the Liberals. Dr. Grandpierre has given a summary of the case and the arguments in *L'Esperance*. An Evangelical Protestant pastor, Dr. Grandpierre is, of course, more than satisfied with the verdict. Some particulars, brought out in the arguments go beyond the external merits of the case, and furnish us with an interesting insight into the laws of French Protestantism and the exact authority of the State over the religious communities.

In order to be an elector of the Reformed Church in France, a person must have been admitted to the Church according to its rules, he must share in the rights and obligations of worship, and, in case of marriage, he must have received a "Protestant nuptial blessing," whatever that may be or may be worth. But who are to judge of these facts, the State or the Church? This is a most important question, for the question of the mutual rights and relations of the two bodies are concerned in it. The decision of the Council of State is very clear. M. L'Hopital argued on behalf of the Government, that, in accordance with its own assumptions, the Church, and the Church alone, had the right to fix the qualifications of its members. His language on this point was very remarkable, and, as it may give our readers a clear insight into the relations of the Reformed Church in France with the State, we quote a portion of it.

The State, of the Government (and in this aspect it is not speaking from the theory of the Consistory) is not a body which has the power to determine the civil and administrative conditions of persons, such as age, nationality, domicile, political capacity, is, in fact, alone to the churches to fix the spiritual qualifications on which the determination rests, and consequently the justification of these qualifications. This was the decision of the Ministers of the Emperor in 1852, in 1855, and in 1856. It is said, the State is judge of the election. Yes, the State is not the judge of the election in a religious sense. They would make the State lay down the terms of admission into this or that Protestant community, the conditions of participation in the religious services of this or that form of worship, and to decide if such or such a citizen, calling himself of the Reformed religion, is so in reality. The question is the right of suffrage—he is so—the right of universal suffrage that is still true, but of a universal suffrage confined to Protestants of the Reformed religion. Now on this occasion, up to the present time, we had been accustomed to believe that the Reformed religion was established, and was thus named, expressly in order to vindicate its right to determine for itself in what the Reformed religion consists, and to determine for itself who are to be recognized as belonging to it. And it is actually the admission who deny this right to their own Consistory, the Consistory emanating from themselves, in order to offer it—to whom? To the Government, which does not desire it.

Truly, gentlemen, there is something strange in all this. In our days every man calls himself liberal, to the exclusion of all opposition; and, above all, of the Government. In the divisions among Protestants they themselves oppose an oath due to a Liberal party. To separate one's self more or less from the ancient belief, were it even to a denial of the Divinity of Jesus Christ, is certainly a right and an act of liberty of conscience, which, thank God, is now free from all danger. We do not, however, see that it is an act of Liberalism to reject the Divinity of Jesus Christ, but we do see that in the debate now in question the true Liberal spirit is not on the side of the plaintiff, but on that of the defendants; that it is the reserve held by the decree and the statutes which keeps the Minister of Public Worship on the outside of questions of discipline and of conscience, leaving to the Church its own province, government and liberty.

The State only claims its pre-existing and undeniable right to interfere in such a case, as, for example, that of the Consistory modifying the civil conditions of the voter under the pretext of regulating the religious conditions, or its right to determine, in accordance with the laws of jurisprudence, the influence which might be produced upon the elections by this or that exigency, as having a religious motive for its cause or pretext.

The decree was in accordance with this argument. It was to the effect that the State has no right to interfere in the self-government of the Churches, and that the elections of 1864 were valid. Dr. Grandpierre remarks, in very satisfied terms, as he well may, that the grievances of the Liberal party are now proved to be worthless, and that he is rejoiced at such a conclusion of such a "fictitious debate." Fictitious or not, one point seems to be clear. The "Liberals" of the French Protestant Church are very like some theological "Liberals" at home; they would sacrifice the very liberties and the independence of their Churches for a sectarian triumph. They are more intolerant than most who profess the extreme orthodoxy. Their sole "liberalism" consists in disbelieving some things which the majority of religious people believe. More liberality of heart or temper they have none, and generally they have

less than their neighbours. They hate the "orthodox" with a hatred not less vicious because it is expressed only in sneering and contempt, than it would be if it were expressed in law. On the whole we think that the Government Advocate well described these men as being less liberal than others, and that the French Protestant Church is well quit of them.

A correspondent writes to inquire whether a paragraph concerning Ritualism in Dissent, which has gone the round of some newspapers, can be true? We have not thought it worth while to quote it, but as we have other remarks on the same subject, we may as well do so. It is from the *Church Review* :—

How many now can point to a correctly built schismatical place of worship; but the interiors are far more startling. In one town in Norfolk an Independent meeting-house has its organ and surpliced choir; its minister in his ordinary dress might be easily mistaken for a Catholic priest, with his long cassocked coat and straight white band. In another town in the same county an Independent minister is accustomed to preach in a surplice. All this is done to vie with the Church, and to help in maintaining the hold Dissent has hitherto had on the young. Where there is a ritualistic service, is it not well attended by the young? Not so much by the younger members of so-called Churchmen's families, but by the young of Dissenting parents; and what is the result? That young Dissent is largely joining the Church, and thereby laying the foundation for future generations of sound and good Catholic families.

The answer to our correspondent is, that we have no doubt whatever of the accuracy of this description. The weaker order of men are predisposed to catch the prevalent disease. Preachers who are conscious of their inefficiency as preachers, take to gowns and surplices. Ministers who do not naturally command public reverence take to M.B. waistcoats, thinking that the tailor can do what their own characters have failed in doing. We fully expect to see above hats and bishops' aprons, and should not be surprised at gilt paper mitres. But neither religion nor Nonconformity are endangered by the weaknesses of theatrical escapades. The men and the thing will find their level, and no one need be alarmed at the imagination that it will be a "high level."

Those who are disposed in this direction may, however, take a hint from an opponent; and such a hint is given in the *Clerical Journal* of last week. The *Journal* is discussing the influence of Ritualism on the common people, and comes to the conclusion that it does not attract them. It sees the success of Dissent, from the fact that it has hitherto abjured it :—

When we come to the lower orders of the people we find they are even more disinclined to these novelties than those above them. If we comprehend in those orders shopkeepers and mechanics, as well as labourers, we shall find that all their modes of religious thinking are opposed to what is sensuous and meretricious in the service of Almighty God. It is the baldness of externalism which has, for the last hundred years, made Methodism, and kindred sects, what they are in England, and it would not be difficult to show that these religious bodies are losing their hold on the common people on account of their gradual introduction of aestheticism. It seems to have escaped the notice of those who write on the attractions of symbolism to the poor, that it is rather the doctrine that they may commune with God and be acceptable with him apart from priests and altars and visible sacrifices which really binds them to the sects. The one item of extempore prayer, not demanded in public of an official minister only, but allowed to the poorest and most unlettered man, is a bond of union of the strongest kind with vast masses of artisans and cottagers. Next to this is the lusty style of hymn-singing, in which all can join, and last, though not least, the plain and homely preaching which the conventional used to afford them, now too much exchanged for learned homilies which they cannot so well understand. A greater mistake could not be made than to think our Christianity is to become dearer to the hearts of the people by higher sacramental views, a higher official status of our priests, or an elaborate aesthetic and symbolic mode of worship.

The question is a very simple one. Is it possible for a bit of velvet or a whiff of smoke to make a man religious?

Bishop Colenso is restating his theological position. He is printing the sermons which he has recently preached, and in them he plainly discards some recognised doctrines and statements. He rejects the account of the Temptation in the Wilderness as a fable; the doctrine of the Trinity, he says, belongs to a later age than that of the Apostles, the accounts of many of the Saviour's miracles are spurious, and there are no such beings as a devil or devils who have influence in this world. These are not theological columns, and we therefore only record these facts.

#### THE APPROACHING LIBERATION CONFERENCES IN WALES.

The arrangements for these gatherings are, we understand, proceeding most satisfactorily, and the interest which they are exciting is such as to justify sanguine expectations as to the result. The first Conference is to be held next Wednesday morning in

the Public Rooms at Newtown, Montgomeryshire; and the circular convening the Conference is signed by five-and-twenty of the leading Nonconformists of the county, who express a hope that "the eminent men who have been deputed to represent the society on this occasion will have such a hearty reception as will greatly encourage them in carrying on the great work in which they are engaged." The second Conference will be on the Friday following, the 21st, at Denbigh, and as a special train will convey the society's friends from the more distant places, a large and influential attendance is expected, and, we may add, the local committee have arranged to give them a most hospitable reception. For the Bala and Aberayron Conferences, on the 26th September and 3rd October, special arrangements are also being made for bringing together from a distance those who, under ordinary circumstances, could not be expected to meet.

We learn that the Executive Committee have just appointed a successor to the Rev. Jno. Rees, who has resigned the South Wales agency, and that the appointment has been accepted by the Rev. Watkin Williams, of Pencoe, near Bridgend, a minister of one of the most numerous of the Welsh religious bodies, viz., the Calvinistic Methodists. It is intended that he shall carry on the society's work in South Wales, leaving North Wales to be dealt with, for the present, by other means. He will, however, commence his work by visiting Montgomeryshire and Cardiganshire, in connection with the coming Conferences, while Mr. Hearley, the society's Manchester agent, is to "strike while the iron's hot" in Merionethshire and Denbighshire.

#### CHURCH AND DISSENT IN WALES.— POPULAR EDUCATION.

We continue our analysis of the evidence taken before the Parliamentary Committee on this subject. After Dr. Price, Mr. Lingen, the Secretary of the Committee of Privy Council, was examined. After giving special information as to the working of the Conscience Clause, Mr. Lingen states that in the year 1865 there were 525 schools in Wales which were aided by the Privy Council; of these, 327 were Church schools. The attendance at all the schools was about five per cent., and the percentage of the number on the books was about seven per cent. of the population. He could not, however, state the difference between England and Wales as to the proportion in aided schools to population. Mr. Lingen gave evidence as to the history of a school grant in Wales :—

What is the general history of the application for a grant for a Church school in a Welsh parish?—I think, generally speaking, that the clergyman gets one or more of the proprietors of the parish to aid him with a grant of land, and with subscriptions; the value of that land and of the landlords' subscriptions, and the clergyman's own subscription, if equal to the Government grant, enable them, so far as the financial conditions go, to get the Government grant; and I think the balance, in a great many instances, the clergyman would raise from his friends at a distance.

Having applied for a grant, is it usual that any caveat should be put in on the part of the Nonconformists against making one?—Yes, almost always as soon as they find that a National school is projected.

And then come conflicting statements as to the composition of the population, one side asserting that the majority lies with them, and the other side asserting the contrary, or, at any rate, disagreeing very largely, as to the proportions?—Yes.

Under those circumstances, what has been the practice of the department with reference to the trust-deeds given in the case of a school which was the only school for the district?—It has depended very much on the proportions of the population. I think, in cases in which the Dissenters have been in a great majority, we will say more than half, the usual practice has been to refuse a grant for a Church school altogether. If the Dissenters are in a less proportion, then there has been a Church school with a Conscience Clause.

Are the cases frequent in which the majority of the children to be dependent upon for supplying the school are represented as belonging to the Church?—No, not frequent, especially in South Wales.

Mr. Lingen thought a mixed school committee, with the clergyman as *ex officio* chairman, and the majority of members Churchmen, might be accepted by Dissenters, although not acceptable to them. He acknowledged that in such a case the teacher also would probably be a Churchman, but he considered that if the landlord and the clergyman were to be taken into consideration, no other terms could be made.

I do not at all think (he said) that you could rely upon including the clergy in a scheme which left the religious instruction at the disposal of a general committee in a part of the country where so large a proportion of the population are Dissenters. If you are to have the parish clergyman in at all, I think that you must make a more distinctive position for him than that.

The Rev. John Griffith, rector of Merthyr Tydfil, stated that the great difficulty in Wales was the question about Church and Dissent, and that "the clergy in particular will never give way." They felt that they would not like to act with Dissenters, and "I am sorry to say," said Mr. Griffith, "very many of them do not." He himself would come to a compromise, because he thought it was "the only way to gain people to the Church." The great objection in Wales was that Dissenters objected to church attendance on Sundays. If Parliament passed a law making the Conscience Clause obligatory, the clergy would accept it; but now they felt that they could fight the question out with the Council Office. He thought Dissenters were diminishing in Wales, and



the Church increasing. "The more peaceful we are," he added, "the more we shall increase. We are getting on in Wales far more than we ever were before."

The Rev. E. B. Squire, vicar of Swansea, was next examined. He states that he found no objection in his schools to Church teaching. With regard to the Conscience Clause, he was asked,—

What are the feelings among the clergy generally in Wales, with respect to the Conscience Clause?—I should say that, as a whole, they are decidedly adverse to it.

Upon what grounds?—They conceive it may deprive them of the duty and privilege of superintending the religious teaching of the children in their schools and parishes.

In what respect does the Conscience Clause interfere with the teaching of the school?—I believe it says that if the parents object to the teaching, no religious instruction whatever is to be given to those children.

The Rev. John Pryce, Vicar of Bangor, stated that he thought no plan could be devised to combine Churchmen and Dissenters; he despaired of such a thing. The clergy would refuse to act with the Dissenters. He found the labouring population to take a great interest in points of difference between Churchmen and Dissenters. He was himself in favour of a Conscience Clause.

The Rev. J. B. Bians, a clergyman, and one of her Majesty's Inspectors, thought that Dissenters would be satisfied with Church schools and a Conscience Clause. He found Church schools to be making rapid progress in Wales.

Do you consider that, upon the whole, Church schools are making very good progress in South Wales?—I do; I can state one or two facts which may show that. I reported two years ago, in the minutes of the Committee of Council, the fact that, in the year 1854, my colleague, the Rev. H. Longueville Jones, visited and inspected, in South Wales, 54 schools; and ten years subsequently, in the year 1864, when I went round, I visited something like 154 schools. Then, further than that, I have to say that during the last year I have seen and examined, in the schools which I have visited, 18,397 children, making an increase during the preceding two years of very nearly 3,000 or 2,800, I believe, in the attendance at those schools, or in the number present on the day of inspection. During the last two years I have had 23 new schools added to my list, most of them, or nearly all of them, requiring visits on account of annual grant, and employing certificated teachers; so that from these facts I think that I am warranted in drawing the conclusion that Church of England schools are progressing very rapidly indeed in South Wales, and are keeping pace, so far as they possibly can, with the requirements of the country.

Do you think that the difficulties which arise as to the maintenance of Church schools in a population which is largely Dissenting, are on the increase or on the decrease?—I think that they are on the decrease.

Can you give any evidence of that?—I think that there is greater unanimity and a better feeling existing between Churchmen and Dissenters, with regard to the great question of education; and there are the facts that, during my experience, there have been no objections made to anything connected with the teaching in our Church of England schools; and in the third place, we find Dissenters and Church people readily uniting in many neighbourhoods, particularly in rural districts, in promoting and keeping up one school, which is perhaps a Church of England school, in that particular place.

He thought the present system worked well, and he never heard of any Dissenter objecting to the Catechism.

Mr. John White gave some evidence as to particular cases, and the Rev. Wm. Roberts, Baptist minister, who had been agent for the British and Foreign School Society in Wales, was next examined. Mr. Roberts thus states the claims of Dissenters:—

Although they can go to the school, and be taught there, without any violation of their convictions, there being sufficient school room?—They have no participation in the government and management of that school, and therefore I think that they are not fairly dealt with.

That might be a sufficient reason in case there were no school, and both parties were contending for the school; but do you think that the State would be justified, if there were already a Church school conducted on liberal principles, and amply sufficient for the accommodation of the whole population, and that they would in providing another school, because other management clauses were, upon the whole, better suited to the nature of the population?—I consider that participation in the management of the school is essential where the great majority, such as three-fourths or four-fifths, or more, are Dissenters.

Essential for what purposes?—There are many ways of proselytising and of coming at the children, besides the education itself, and of enticing them from their parents on Sundays, and of exercising other Church influences.

But do you think that that policy of proselytising, if it really exists, has had any success at all in Wales?—Yes; I could name a number of places in which it has been successful.

Do you think that the practice is general, among the clergy, of using their schools for the purpose of proselytising?—I cannot say that it is general.

He also stated that Dissenters were awakening to the importance of founding schools.—

It very often happens that the small minority in number who give larger part of the sum are Church people?—Sometimes it is the case with liberal Church people.

In these cases they would naturally expect to have a preponderance in the management of the school, would they not?—Very naturally so; but the Dissenters all over South Wales are now awakening more than formerly—a great number of British schools are in progress. They are contemplating building a large number here and there to my knowledge now.

Mr. Roberts was then asked for his opinion as to the future constitution of public schools in Wales.

Some witnesses have suggested that the only school which in justice could be proposed to a country constituted as Wales is, would be a school founded upon the model of the British and Foreign School, which absolutely excludes all recognition of the Church or of any one else. What do you say to that?—Those are the schools that are best adapted, certainly, to the condition of Wales the proportion of Dissenters being at least four-fifths upon the whole population; but on the other side, I do not think that they would have any objection to the clergyman of the parish being the chairman of the committee, and to a fair number of the committee being Churchmen.

What would you say to a proposition of this sort: that in order to encourage the building of schools, wherever the *bond fide* promoters of the school were Church people, the school should be a Church school, with a Conscience Clause, and with a certain number, but a minority, of Dissenters on the committee; and that where the promoters were Nonconformists, there it should not be a Church school, and that the majority of the committee should be Nonconformists, while a minority were Church people, there being in both cases, of course, a Conscience Clause?—I think it would be fair.

This witness stated that in some places Dissenters were charged higher school fees than Churchmen were charged. He also gave evidence as to proselytising by Churchmen.

I collect from what you have stated, that the cases of illiberal management rather tend in your opinion towards proselytising—that is to say, that a distinction is made between children of Dissenters and children of Churchmen, and that this distinction tends rather to induce the parents of those children to allow their children to quit the ranks of the Dissenters and to join the Church?—Yes.

Have you really now, at the present date, any serious fear of proselytising being conducted by the Church of England?—I have now.

Do you not know that the system of proselytising, if it exists now, has very much diminished within the last ten or twenty years?—Very much.

Mr. Roberts thought that a mixed system of education would answer in Wales.

Mr. Thomas Gee, of Denbigh, a Calvinistic Methodist, was examined at great length on two occasions. He thus stated the dissatisfaction of Dissenters with the present system:—

Is there much dissatisfaction in that part of Wales, with regard to the establishment of schools in connection with the Church, where the majority of the population are Dissenters?—Very great dissatisfaction.

Have you yourself known of any of those cases of surprise with regard to the establishment of a school of either class, which has been referred to by the last witness, Mr. Owen?—I do not know whether I am possessed of the precise idea which the Right Hon. Chairman attaches to the word "surprise"; but this I do know, that two neighbourhoods applied lately for grants for building British schools, and while the negotiations were pending, there was an application for a grant to build a National school. In both instances, the British school application was refused, and, in one instance, the application on behalf of the Church was accepted; and the British school application laid aside. One of those cases is Dysarth, and the other is Gellifor.

Particulars of these cases were given, in some of which Mr. Gee was apparently corrected. He then stated the objections to the Conscience Clause,—

Why did they object to the Conscience Clause?—They objected to the Conscience Clause for several reasons. The Conscience Clause makes the majority subject to the minority; and they considered that as they were the majority they ought not to be made subject to the minority.

In what sense do you consider that the Conscience Clause makes the majority subject to the minority?—The whole governing power of the school is in the hands of the clergyman. It is really a Church school, although he has but a few children to educate.

Is it not a Church school as regards those who object to Church teaching, is it?—The whole control of the religious education school is in the hands of the clergyman.

Have you ever yourself watched the management of the religious teaching of a school under a Conscience Clause?—I have not.

Are you aware that by the operation of the Conscience Clause, those who dissent from Church opinions are exempted from all Church teaching?—I am aware that they are exempted from learning the Catechism.

And from going to church and to the Sunday-schools?—Yes.

Is that what you call being subject to the minority?—No; but that in nearly all cases the whole governing power of the school, particularly in religious questions, is in the hands of the clergyman.

That governing power does not extend to the power of teaching any Dissenting children religious doctrines of which they do not approve?—The governing power of the school throughout is in the hands of the clergyman and of members of the Established Church.

Such as those reasons are, they are reasons why they do not approve of the Conscience Clause?—That is one reason; inasmuch as they have no voice in management of the school.

The feeling of Dissenters respecting the Privy Council Office was thus stated by the same witness,—

Is that a general feeling tending to the belief that there is partiality on the part of the Privy Council Office?—I do not mean to say that there is partiality, but that is the feeling. I will just name one instance. About six years ago, two or three miles above Denbigh, they were about building a British school, and they applied to the Committee of Council for the necessary papers to make their application. They very soon found that there was a church going to be built in the neighbourhood, and they were asked by the Church party to delay their application until it was completed, because there would be a probability of the Church and the Dissenters uniting in forming one school. The application was therefore delayed until the church was completed, and

I, on the part of the committee of the British school, was one who met the committee of the church, when we found that the clergyman would not act with us on equal terms. We therefore proceeded no further with that attempt to unite in the school; but we did not press our application for a grant from the Committee of Council, supposing that the clergyman would apply for a grant for building a National school, and that he would get the grant, and that we should lose it.

Does not all this tend to point that there is a partiality on the part of the Office?—We are under some such impression. I speak candidly, but I should wish to have these things corrected. I wish to see education promoted, and as this is a committee appointed to investigate this matter, I wish to have these things plainly told you, as to what our feelings and what our loss are upon this question. That is precisely the reason why I have adverted to this case of the British school at Gellifor so fully as I have done, putting you in possession of the facts as they are felt down there. But there does exist a feeling of this kind in the principality, that the Committee of Council are either susceptible of pressure by the Church, or that there is a something which prevents their dealing fairly between the Church and Dissenters.

In his second examination Mr. Gee went at length into the details of specific cases. This was one of them, and we quote it as an illustration of the asserted action of the Privy Council in Wales:—

With the view of placing this point more clearly before the committee, I will observe that Llanyhan is but a very small parish, and that the incumbent of Llanyhan has no ecclesiastical connection whatever with either of the adjoining parishes. It contains but 20 families, two or three of whom only are cottagers—the others are farmers who are able to give their children a better education than that of a British or National school. The population of this parish at the last census was only 107, 60 of whom were Dissenters. The average attendance at church does not exceed 30; and the strictly Church members of the Sunday-school under 15 years of age, do not number 20. The claims of these rival schools were explained and pressed upon the Committee of Council by both parties; but I am sorry to state that they assisted the Church party with but 20 children, and refused to assist the Dissenters, although they had 350 children to educate; and to meet the conscientious scruples of the Dissenters, they either suggested or approved of a constitution which was really insulting to offer, and would have been humiliating and humiliating in the extreme on the part of the Dissenters to accept. The leading features of the constitution of this school I will now state in a very few words. The school was to be conducted according to the doctrines and principles of the Established Church. In fact, it was a Church school, in the strictest sense of the term, but with a Conscience Clause. The religious instruction of the school was to be under the superintendence of the clergyman alone. The school buildings might be used for the purpose of a Sunday-school, under the exclusive control and management of the clergyman. The clergyman was to be *ex officio* chairman of the committee, with a second or casting vote; and all matters, excepting those already named, were to be managed by a committee, which committee was to be composed of a very unequal number of Churchmen and Dissenters. It was to contain eight laymen; five of whom were to be Churchmen, and who were to sign a declaration to that effect, and the remaining three only were to be Dissenters. The clergyman was also to have the power of placing his curate or curates also upon the committee. These conditions give the Church a certain majority in all cases, and exclude Dissenting ministers entirely from all control of the school.

In answer to other questions, Mr. Gee again attacked the Conscience Clause.

The Conscience Clause, in a parish or district where the Dissenters have a bare existence, would perhaps be a fair compromise, but when they are equal they ought to meet upon equal terms. But in a case like Dysarth, where five-sixths of the whole population are Dissenters, and five-sixths of the children to be educated are the children of Dissenters, to offer a Conscience Clause to a district of that kind is really insulting.

If you say that it is so, of course I must accept it; but I do state that to offer a Conscience Clause to such a district under those conditions, and to give the grant to a Church school with a Conscience Clause under those circumstances is really placing Dissenters in a degrading position which they really do not deserve.

This witness would not hear of the clergyman occupying any exceptional position, and thus vindicated the claims of Dissenters:—

Then I understand, from your evidence generally, that you conceive no compromise to be possible, except that which excludes the clergyman from any *ex officio* right to be a member of the governing committee; is that so?—Yes.

By supposing him to be a member of the governing committee, you would stipulate in every case that religious teaching should be under the control of the committee elected by the subscribers?—Yes; but I should state that there is a difference between what you call an "*ex officio* member of the committee" and a "member of the committee." In the first place, you put it whether he should be an "*ex officio* member of the committee; but now you put it whether he should be a "member of the committee." There can be no possible objection to clergymen being elected "members of committee," but I cannot see why they should be "*ex officio* members of committee" more than Dissenting ministers. I really do not see why clergymen should not meet on equal terms with Dissenting ministers. Dissenters are not inferior to the Church in any sense connected with education, but are superior to them. We do more for the education of the people than the Church does, as may be proved by the statistics which I have laid before you; but to place us in a position of social inferiority, and to degrade us by giving the grant to the Church and putting us under a Conscience Clause, is putting us in a position which we will not and cannot accept.

Then this contest is a matter which affects much more the feelings of the ministers as Nonconformists, than the children whose religious convictions are protected by the different instruments to which you object; would not that appear to be so from your last answer? No; I maintain that the children are not protected;



that the Conscience Clause is not sufficient in itself to secure the objects which it was intended to answer. But it is not a question of the feeling of ministers at all; but it is a matter which we feel ought to be placed on a different basis; and in these times, when even the great Universities of Oxford and Cambridge are opening their doors upon equal terms to Dissenters and Churchmen, to place us in such a position is most unfair. We are the majority, and we do more for the education of the people than the Church does, and that from disinterested feelings. That we do more than they will be proved from the comparative number of our Sabbath scholars: and in these days, when everything assumes a liberal aspect, as far as regards the provisions which Parliament is making, I am convinced that to place us, in our peculiar circumstances, under a Conscience Clause, reduces us to a state of social degradation which is not at all satisfactory to the inhabitants of the Principality.

You have mentioned the Universities; are you aware that in the Universities the distinctive teaching is Church teaching, but that there is in effect a Conscience Clause exempting Dissenters from attendance at Church worship?—I do not know exactly what you are referring to; but this fact is certain, that the measures which are now before Parliament, and which have so far been approved of, are based upon more liberal principles than those which govern the Committee of Council in their grants to day schools in Wales.

Mr. Gee went on to say that Dissenters would be satisfied with nothing but equal terms. They were willing to make liberal concessions to the Church, but on the other hand, they must have liberal concessions from the Church. The tone of his evidence led Mr. Adderley to ask these questions:—

Do you see any advantage to the nation in a National Church?—No. I think that there is a disadvantage in it. I am a Dissenter.

Your ideas are based upon the fundamental view that a National Church is an injury to a nation?—Yes. And that any national profession of religion is rather objectionable than otherwise?—I think so.

The Rev. Gilbert Harries, rector of Gelligaer, stated that in his parish Dissenters were quite indifferent about being taught the Catechism or going to Church, and that they were thankful for the religious instruction given them in the National schools. He never heard a single objection made to a National school. He was of opinion that Dissenters loved the Church.

But going beyond your own parish, can you answer generally the question which I put to you, as to the general proportion between Churchmen and Dissenters in Wales among the labouring classes?—There is a very great inherent respect and love for the Church, I believe, in the minds of the labourers, and generally, and in the agricultural parishes certainly, the labouring population are, I believe, members of the Church, that is to say, attendants at the Church, I will not call them all communicants.

In his own parish, he further said, the Church was in a majority. He thought there was no necessity for a Conscience Clause.

Sir Thomas Phillips also gave evidence to the effect that he believed no practical grievance was felt by Dissenting parents with respect to the conduct of Church schools; and the Rev. E. T. Watts, incumbent of Dyserth, attended to explain the history of his school. The Rev. David Charles, of the Welsh Calvinistic Methodists, was then examined. He thought that in most cases Dissenters would be willing for the clergyman to be chairman of the School Committee. With regard to the Conscience Clause, Mr. Charles said:—

I have no objection to the Conscience Clause as to its principle, and I think that it may be available for England; but I hardly think that it suits the circumstances of Wales, for this reason, that the Conscience Clause is an exception to the rule; now by far the majority of the inhabitants of Wales are Dissenters, and the majority are subject to the exception and not the rule, whereas I think that the rule ought to be made for the majority and the exception for the minority.

Then you think that a Church school with a Conscience Clause should only be allowed where there was a majority of Church children?—Yes.

And then you think that the protection comes in usefully and efficaciously?—Yes; I think that in some places in Wales it might be applicable.

Mr. Charles further stated:—

The Dissenters would feel it to be rather degrading to themselves to be subject to a Conscience Clause if they were the great majority in the district. Supposing that the clergyman applied first, and that the Churchmen were but very few in that neighbourhood and the Dissenters were very numerous, if the application were received as is proposed, the Dissenters might object to it.

Then do you consider that in every case where there is a majority of Dissenters, and where there could be only one school, where the clergyman appeared with a site in one hand and the money in the other, for building a school, he should be refused, unless he was willing to join in founding a British and Foreign school?—I think that the religion of the people ought to be taken into consideration in all circumstances, and that an inquiry ought to be instituted whether the majority are Churchmen or Dissenters.

But do you think that no weight whatever should be given to the sources from whence the funds for founding the school and the site of the school come?—I think that if the Dissenters in a certain district were in a large majority, though they might not have made the first application, still, in case a grant were given to the clergyman, they would soon come out and erect a school of their own rather than submit to a Conscience Clause.

Mr. Harries's statements as to the relative proportions of Churchmen and Dissenters were contradicted by Mr. Charles, who gave figures to prove the great numerical superiority of Dissenters.

Dr. Evan Davies, of Swansea, was the last witness but one called. He stated that the feeling in favour of union with Government was rapidly gaining

ground in South Wales, and that the inspected schools would multiply rapidly. He gave the history of the Treacastle School case, where a grant was given to Churchmen, but refused to Dissenters, and stated that it was supposed that the Committee of Council were open to pressure on behalf of the Church, and that this was the general feeling in the country with regard to it. Dr. Davies said he thought there would be no objection to admit the clergyman as an *ex officio* member of a committee provided that all ministers of religion were treated in the same way. With regard to the proposal that the clergyman should be *ex officio* Chairman of Committee, he said that if it were the only concession which the Dissenters would have to make, they would probably make it. The Church had done very little for Wales, and not enough to place it in a position of supremacy and preference. The Conscience Clause was no protection:—

But whether or not any scheme for uniting Churchmen and Dissenters in the management of a school can be devised which would be acceptable to both parties, I need hardly ask you, after the evidence which you have given, whether you consider a Church school, even with a Conscience Clause, a proper school for the rural parishes in Wales, in which, as is generally the case, the majority of the labouring classes are Dissenters?—I do not, and it would not be so regarded by, I venture to say, one in a hundred in Wales. It is quite unnecessary to say that the character of the school depends a great deal more upon the administration than upon the trust-deed. Poor labourers in rural districts are not competent to enforce their legal rights, whatever they may be, and although their children may have a right to withdraw themselves from the catechetical or especial dogmatic instruction of the Church of England, that right would be very difficult to exercise. For instance, the master may put the catechetical instruction from 10 to 11, and the next week it may be altered from 11 to 12, so that it would be practically impossible for a parent to enforce his right.

Then, again, as to the management of the school, I presume that you would have the same objection?—I should have the same objection. I think that no school would be satisfactory to the Welsh Dissenters, in the management and control of which they were not recognised as having a full share and right.

Dr. Davies thus described the ecclesiastical condition of Wales:—

Have you any statistics to give as to the comparative number of Churchmen and Dissenters in Wales?—I have not, but I have been trying to classify the population of Wales according to my own personal knowledge of it, and I believe that I shall be found to be pretty nearly correct. I think that we might divide the districts into three classes; there are some of the small and ancient towns in the English parts of Pembrokeshire and in the English part of Glamorganshire where Church and Dissent are about on a par, and I am not sure that in one or two of them there is not a majority of Churchmen. I refer to such towns as Tenby, Pembroke, Haverfordwest, and Lampeter, in Cardiganshire, and Cowbridge and perhaps Bridgend, in Glamorganshire; I think that, taking them altogether, there would be probably a preponderance of Dissenters, but it would not be very large. Then there are other towns again in which there is a very large preponderance of Dissenters, such as Carmarthen, Brecon, Swansea, Neath, Aberystwith, and Cardigan; the Dissenters in these are at least 5 to 1. Then in the manufacturing districts, although it is very difficult to state exactly what are the proportions, the Dissenters would perhaps be fifteen or eighteen, or even twenty to one; in Aberdare there are five or six churches, and there are forty-six or forty-seven chapels. At Merthyr there are seven churches, and forty-seven chapels. At Ebbw Vale, until recently, there was no Church; there is one now, and there are sixteen chapels. At Pontypridd, I believe, there is no church, and there are nine or ten chapels. There was a census taken of Pontypridd about twelve months ago, and it was found that out of sixteen people one was a Churchman; as to Rhymney and Gelligaer, the districts which were spoken of by a witness here this day week, I shall be greatly obliged if the Committee will allow me to append to my evidence statistics which will be procured next Sunday, and which will supply a numerical statement obtained from absolute counting in every church and chapel in the two districts; I believe I am correct in saying that the Dissenters are seven or eight to one in those districts.

He added that there were 300 churches in Wales where the congregations do not amount to twenty people.

#### NONCONFORMITY IN 1688.

It is seldom that those who fight the battles either of political or of religious liberty live to see the reward of their labours, and this was especially the case with many of the most eminent of the earlier advocates of religious toleration. When James the Second was expelled from England, those who had laboured with the most ardent zeal and untiring devotion for this consummation of their work had entered into their rest. John Milton had died, "in mean circumstances," eleven years before King Charles the Second's death, and immediately after that monarch had formally recalled the Indulgence of A.D. 1672, and given orders for the effectual suppression of all conventicles. If not gifted, as he may have been, with prophetic foresight of the necessary termination of a prolonged Stuart government, the deathbed of the great defender of the liberties of his country must have been visited with mournful reflections concerning the apparent vanity of virtuous human labour. Three years afterwards, in A.D. 1677, Dr. Manton, who had been one of Cromwell's chaplains, and who had suffered imprisonment for his Nonconformity, also died. Two years later died Matthew Poole, a professor at Oxford University with Owen, and whose labours in Biblical criticism remain, at the end of two centuries, un-

dimmed in splendour, and, at the same time, Dr. Thomas Goodwin, president of Magdalen College during the Protectorate, and who had attended Cromwell's deathbed. The next year died Stephen Charnock, chaplain to Henry Cromwell, and one of the gentlest preachers of his age. In A.D. 1681, Thomas Gouge, who had devoted his life and fortune to the evangelisation of the Welsh, who gave to that people a Welsh Bible, and whose character Archbishop Tillotson compared, for his eagerness in doing good, to "the glorious character of the Son of God," also died. Nearly six years before the Revolution died Dr. John Owen, the greatest champion of their principles who has ever adorned the Independent denomination. David Clarkson, Owen's successor in the ministry, and almost his equal in learning and in public service, died in the year before the Revolution. Delaune the Baptist had perished in prison, and Canne and Knollys, of the same denomination, had not lived to see one of their principles obtain, after the Protectorate, public toleration. Only a few months before William the Third landed in England, John Bunyan, who had suffered more than any, also died. The greatest popular preacher in England since Latimer and until Whitfield, who had endured Jeffrey's abuse, and who had spent a fifth portion of his life in gaol, lived neither to see his preaching legalised, his persecutor meet his reward, nor one of the laws under which he had suffered repealed. These, and the thousands who had died in prison without leaving a name behind them, were the men who had made the continuance of an intolerant ecclesiastical policy impossible, and who had prepared the people for a more liberal and patriotic government.

The condition of Protestant Dissent at the commencement of this reign was remarkable for its strength and purity. Some estimate of the number of its adherents may be formed from the circumstance that two hundred and seventy-three Congregational and one hundred and twenty-two Baptist churches now existing date their origin from before this period. The Presbyterians existed probably in still greater numbers, and in London, Lancashire, Yorkshire, and Cheshire, and the Northern counties generally, predominated over all the other denominations. The Quakers appear to have been almost as numerous as either the Baptists or Independents. Their places of worship, especially in the metropolis, were large and well attended, and their missionary spirit was inferior to that of no other sect. With the exception of the Quakers' "meeting-houses," as they were termed, of the denominations were secured by trusts of a general character, which neither specified the sect to which they belonged, nor the doctrines which were to be preached. They were secured by deeds to the congregations of "Protestant Dissenters" worshipping in that place, who were allowed to choose such person as minister as a majority might elect. No creeds, confessions, or articles of belief were subscribed to by either ministers or churches, but declarations of their faith, made at general assemblies or conferences, were common to all the sects. The creed of the Presbyterians and Independents was in accordance with the Westminster Assembly's Catechism; while the Baptists were perhaps equally divided between Calvinism and Arminianism. Arianism, or Socinianism, had, as yet, only individual professors. It had existed in England from the time of the Dutch Anabaptists, but no attempt had been made to found an organisation on its basis.

The form of public service of all the denominations, excepting the Baptists, was the same as that which prevails at the present day. The Baptists, like the Quakers, had conscientious scruples against public singing, which were scarcely overcome at the end of half a century from this time. Books were written to prove that the only Scriptural singing was from the heart, and that women especially ought no more to sing than to speak in church. In one or two places where singing was at all allowed, it was agreed to sing only once, and that after the last prayer was ended, so that those who disapproved of the practice might have an opportunity of leaving the meeting; but even this compromise created dissatisfaction. Anointing with oil seems to have been common among the Baptists of this period, and it is related of Kiffin how, on one occasion, he so anointed a sick person. The denomination was also already divided on the subject of open and strict communion.

Of the general character of Nonconformist preaching, if judgment may be given from such printed sermons as have come down to the present time, it may be said that the Presbyterians excelled in doctrinal, the Independents in exegetical, and the Baptists and Quakers in experimental discourse. Neither of the former were remarkable for brevity, while the minuteness with which they divided and subdivided their sermons has made it difficult for modern readers to take any pleasure in them. "My next," wrote Bolingbroke to Swift, "shall be as long as one of Dr. Manton's discourses, who taught my youth to yawn, and prepared me to be a High Churchman, that I might never hear him read, nor read him more." Yet Manton was not one of the most tedious of preachers. The length of their religious services was not, probably, so great as it was in the time of the Commonwealth, but, according to modern tastes, it was exorbitant. Philip Henry, one of the purest men and most instructive preachers of that age, began family worship, on Sunday, at eight o'clock, "when he read and expounded pretty largely, sung a psalm, and prayed,"



and this service was eagerly attended by others than the members of his own family. At nine o'clock public service began, which did not conclude before noon, after which there was a rest of an hour and a-half. He then read and commented on a chapter of Scripture, catechised the children, expounded the catechism, and preached another sermon. This is a fair example of public religious service amongst Nonconformists at this period.

But whatever might have been the minor characteristics of their preaching, the eminence of the intellectual and spiritual power of the older Nonconformist preachers can even now be seen, and it was fully recognised not only by that "middle class" which is ordinarily said to be the support of the Nonconformist interest, but by the most refined and cultivated sections of society. The barrier which, through the lust of social as well as ecclesiastical predominance, and the consciousness of a prolonged course of injustice, the Established Church has, since, successfully raised between the Nonconformists and the upper classes of society, was, at that time, neither so high nor so impregnable as it is now. Owen's church, while it included some of the still living leaders of the Commonwealth, such as Lord Charles Fleetwood, Colonel Desborough, and Colonel Berry, included also many of the aristocracy, amongst whom were the Countess of Anglesea, Sir Thomas Overbury, and Lady Haversham, whilst amongst Owen's most intimate friends were Lord Orrery, Lord Willoughby, Lord Wharton, the Earl of Berkeley, and Sir John Trevor. When Manton preached in Covent-garden Church, the Duke of Bedford was his constant hearer, and remained his friend until his death. Dr. Bates was in intimate intercourse with King William, Archbishop Tillotson, the Earl of Nottingham, and his father, the Lord Chancellor Finch. Baxter was acquainted with all the leading men of his age, and would be found discussing philosophy at Acton with Sir Matthew Hale; terms of concordance, at Dublin, with Archbishop Usher; politics, in London, with Lord Lauderdale, and divinity with the Earl of Balcarres; while Oxendon-street meeting house was built, in large part, through the contributions of the aristocracy. Howe held an equal social position to that of either Baxter or Owen. He was on visiting terms with many of the aristocracy, was a close correspondent of Lady Rachel Russell, and a personal friend of Archbishop Tillotson. All the leading Nonconformists had free personal access to the monarch.—*Skeats's "History of the Free Churches of England."* Part I.

#### ASSOCIATION FOR THE PROMOTION OF THE UNITY OF CHRISTENDOM.

Sunday last being the ninth anniversary of the foundation of an association under the above denomination, established on the 8th of September, 1857, a day known in the Roman Catholic calendar as the "Feast of the Nativity of the Blessed Virgin Mary," was devoted, as it was stated, in "several hundred churches," to special services and sermons in honour of the occasion. The object of the association is to unite the Greek, Roman Catholic, and Anglican Churches. It would appear from a paragraph circulated in some of the daily papers that some of our metropolitan so-called Protestant churches and other parochial edifices were to take part in this celebration—such as those of St. Alban's, Holborn; Margaret and Wells-street Chapels; St. Mary Magdalen, Munster-street, Regent's Park; St. Mary Magdalen, Paddington; St. Ethelburga, City, &c., and it was further announced that the Rev. F. G. Lee, the general secretary of this association, would preach at St. Mary Magdalen's, Paddington, at eight p.m. on Friday evening, and on Saturday at one p.m., at Ethelburga's, Bishopsgate-street. The congregation consisted of some thirty persons, chiefly females, who were distributed loosely about in seats in the nave of the church. The chancel was, however, filled with surpliced choristers and acolytes, and the perfume of the incense, with the smoke of which the edifice was filled, produced on the uninitiated visitors a suffocating sensation, but which gradually abated as they became inured to it. The altar was richly decorated with white and crimson and other coloured drapery, and two tall wax candles were burning, one on either side. A large gilt crucifix formed the centre object, and there was a species of canopy in front, under which was what appeared to be the usual representation of the "Host," as seen in Roman Catholic chapels and churches. There were also on the table a chalice and certain missals used in the administration of the Eucharist. In front of the altar, with their backs to the congregation, knelt three priests, the one in the centre, a remarkably large man with a bald head, wearing a robe of white lined with crimson, on the back and front of which were emblazoned in gold large crosses. The priests on either side wore white surplices. The prayers were intoned by the centre priest, who was, it appears the "Protestant" rector of St. Ethelburga, the Rev. J. M. Rodwell, and during the progress the censers were swung about vigorously, and handed from acolyte to acolyte, and at one time to the rev. rector himself, who distributed it over the church. At the conclusion of this portion of the service, the priest who had knelt on the right of the altar, having made genuflection, moved down the chancel, preceded by an acolyte holding aloft a gilt cross, which he fixed in front of the pulpit as it was ascended by the priest, the Rev. F. G. Lee. A chant by the choir accompanied these proceedings, which having concluded, the Rev. Mr. Lee took his text from the 37th chapter of the Book of Ezekiel, 24th verse, "And David my servant shall be king over them, and they all shall have one shepherd;

they shall also walk in my judgments, and observe my statutes, and do them." At the conclusion of the sermon the Rev. Mr. Lee joined the other priests and knelt in front of the altar, whilst the offertory was being collected. At its conclusion various other prayers were intoned, and incense again distributed, and during a species of "Miserere" or Gregorian chant by the choir, a lady who stood at the entrance to the porch, where the bell rope hung, seized it and tolled the bell as an accompaniment. After this, whilst the chanting was continued, the priests, it was presumed, partook of the "Holy Eucharist," as they handed the bread or wafer to each other, and each drank out of the chalice referred to, with their backs to the congregation. The chief priest at one time held up something above his head in the manner of elevating the "Host" as in Roman Catholic places of worship, at which the regular attendants bowed their heads. After the benediction had been intoned the organ played, and a procession was formed, the acolytes, choristers, and priests chanting, the last being the rector of St. Ethelburga, carrying aloft a square box-looking thing with a satin cover, and as he passed down the chancel to the vestry the initiated bowed, and the special service terminated.—*Morning Star.*

#### POSITION AND PROSPECTS OF THE ROMISH CHURCH.

The anniversary of the dedication of the pro-cathedral church at Belmont, near Hereford, was celebrated on Wednesday. Two sermons were announced to be preached by Dr. Manning, the Archbishop of Westminster, and this caused a large congregation to assemble, both morning and evening. Pontifical mass was sung in the morning by Dr. Brown, Bishop of Newport and Miner. The following is an outline of one of Dr. Manning's discourses on the position of the Roman Catholic faith:—

Throughout the whole world the (Romish) Church at this moment was spreading its fertility by its orders of charity and of mercy. Men in their strength, women in their feebleness, but equal in courage, were penetrating into Christian and heathen lands, and the Church was putting forth in her old age the tender leaf, the bud, and the blossom, with an exuberance and a beauty with which past ages, glorious as they were, bear no comparison. He did not deny that the age of infidelity had set in; but infidelity was like a pronounced disease, which we knew how to treat and to handle. Heresy was that latent fever which consumed the life of man, circulated in his blood, and tainted its source. Far better was it to meet face to face faith and infidelity than to be mixed up in those fragmentary Christianities. Far better to know where error is, to know its beginnings, its limits, and its end, than to be breathing day by day an atmosphere and taking in as our daily food those heretical doctrines which insinuate themselves upon all professing Christian teachers. When he said that the age of heresy was over, he meant this,—where now was the heresy of Nestorianism or the heresy of Arianism? It might be found in the far East, where some relics and remnants might be found, or some cast-off fragments still survived; some church here and there once in the unity of the Catholic Church, and now lying like fragments in the wilderness, the bones of the dead. But heresy had no vigour, no originality, no action; it did not intermingle with us; it was a thing of the past—it was gone. Ancient heresies, he might say, were extinct. Where was Lu heranism, the last master of heresy of these later centuries? Where was it now? Search through Saxony, the cradle from which it sprang. Search all over Germany, and find Lutheran orthodoxy, if he might use contradictory words. It was a thing of the past. Intellectual errors could not hold themselves in one set error. They were perpetually in mutation, and perpetually in solution. They rise, they culminate, and they pass away. So it was with Protestantism. Protestantism was dead. Men might rise up and say, "What audacity to use such words in the face of the Protestantism of England!" Not at all. Protestantism still existed as a political power, as a form of diplomacy, as an antipathy to the Catholic Church it was true; but a Protestantism that could be defined, that could be stated in 39 or 40 Articles—a Protestantism that could be made an intelligent belief—a Protestantism that could be found to spread uniformly over a multitude of men who could be agreed together—this was past. It was simply transformed and metamorphosed, and changed until its original teachers would know it no more. It had congeners, human errors, and fragmentary doctrines of faith picked here and there from the original faith, but as a teacher of faith it had no existence. Men had now come to see that a fragmentary Christianity was impossible. Human teachers were the blind leading the blind. Their devious and multitudinous paths convicted them of error. There could be but one way in which the truth leads men, and there must needs be a Divine teacher to guide them in that path. Therefore he said that the age of heresy was over; but the age of rationalism and the age of infidelity had set in indeed—a terrible foe, but an open one, and one with which they knew how to deal. Another phenomenon of the present times was the unity of the whole Church with the holy see of St. Peter, the infinite union of heart and soul, of pastors and people with the Vicar of Jesus Christ, which was greater at this time than in any other age of the history of the Church, from the day of Pentecost until now. He would boldly say that never was there a moment when the episcopate of the Universal Church was united in the patriarchal bond, like the heart of one man, more intimately than now. Nationality, since Judaism was condemned and extinguished, was a heresy in the Church of God. When nationalism mingled with doctrine and faith, or the administration of discipline, or contended with the Holy See, then it became a disease, and it had been a disease. In England, it was the Reformation; in France it was Gallicanism. Where now was the Gallicanism of France? Where now was England's nationalism among Roman Catholics? His Grace then referred to the unity of the bishops of Italy in the present state of affairs, and observed that he spoke in words of measured truth when he said that there never

was a time when the bishops of the Catholic Church were more united, and there certainly never was a time when they were more intimately united with filial love, devotion, and submission to the Vicar of Jesus Christ. This was a spiritual fact which had increased from age to age in the Church of God, and gave promise of a future of which as yet they could see only a distant beginning. Passing on to speak of the temporal power of the Pope, Dr. Manning said he would be bold to assert that there never was a moment, from the beginning until now, when the temporal power of the Vicar of Jesus Christ was more clearly understood, more truly recognised, or had more influence upon the consciences of men than at this very moment. What was the temporal power of the Vicar of Jesus Christ? Did it mean the possession of wealth, of fleets, of armies, of domains like those of the British empire? No, none of those things. It consisted chiefly in two Divine laws—first, that the Vicar of the incarnate Son of God could never be subject to any human power—He must be independent, He must be free. The acts of legislators and the mandates of princes had never been able, and never would, to fetter the independence of the Vicar of Jesus Christ. Free the Vicar of his Divine Lord has ever been, and free he must be so long as the Christian world exists. Roll the world back again into heathenism, and the Vicar of Jesus Christ would be free no more, but martyred. If the Church of God was the Divine teacher to which alone on earth the conscience of man was subject, then no human power, no prince, no potentate, no legislature could make laws for the conscience of man in the matters of his salvation; and those great laws of their salvation were summed up and carried on and perpetuated in that which was called the freedom and the independence of the Head of the Church of God. There was also committed to him the supreme guidance and direction over every soul on earth. He was the guardian of the faith and the keeper of the law, and as such he was its interpreter and its expositor. And these two elements in what was called his temporal power, were not alien to his own personal freedom and his supreme direction.

**DEATH OF THE REV. DR. MACBETH.**—The Church of Scotland has lost an energetic representative in London by the death of the Rev. Dr. Macbeth, who was for many years the minister of the Scotch church in Halkin-street, Belgrave-square.

**FATHER IGNATIUS.**—The *Advertiser* believes that the Rev. Leicester Lyne, known as Father Ignatius, is to be ordained as a priest of the Church of England, the Primate and the Bishop of London having, it is reported, agreed to such a step, under certain conditions on the reverend father's part. Mr. Lyne will, in all likelihood, commence his priestly labours in the poorer neighbourhoods of Shoreditch.

**DR. F. D. HUNTINGTON.**—A New York letter in *Evangelical Christendom* says:—"The Rev. Dr. Frederick D. Huntington, the former accomplished and eloquent preacher in the University at Cambridge, Massachusetts, and whose defection from Unitarianism to the Evangelical faith made a strong sensation a few years ago, having since been an active labourer in the Episcopal Church, has been elected to preside over the diocese of Maine, as successor to the late lamented Bishop Burgess. His acceptance, just announced, is hailed with lively satisfaction by all adherents to a sound Scriptural orthodoxy in that Church."

**ILLNESS OF THE REV. DR. TIDMAN.**—Dr. Tidman, the foreign secretary of the London Missionary Society, has been seized with an attack of paralysis. He had undertaken to preach on Sunday week at Craven Chapel, Baywater. He had not proceeded farther than the devotional opening of the service, and while engaged in offering prayer, paralytic seizure ensued. A medical man who was present rendered immediate assistance, and Dr. Tidman was removed from the pulpit and conveyed home, where he still continues confined to his bed. It is, however, hoped that, with quietness and rest, the Doctor may be restored to health.

**WHAT IS A PUSEYITE CLERGYMAN?**—The chaplaincy of one of the largest Poor-law Unions in the county of Somerset being void, a meeting was recently held for the purpose of filling up the vacancy. A member of the board, a clergyman of the ultra-Anglican platform, in proposing a clerical brother of the same order, warmly commented on the advantages which the pauper inmates of the house must infallibly derive from the offices of such a spiritual guide who would pray with them and for them, &c., &c. Another guardian nominated a rival candidate, and warned the board against introducing such an element of strife as a Puseyite clergyman, when he was suddenly interrupted by the proposer of candidate No. 1 with the question, "What is a Puseyite clergyman?" His reply was, "You, sir, may be better able to define one theologically than I can, but to my simple notion, a Puseyite clergyman means one who cannot read his lessons in the sunshine without the aid of candles." The Puseyite was rejected.—*From a Correspondent.*

**GOVERNMENT EDUCATION.**—A recent American critic of the higher school system in the United States points out that Government interference is to be regarded as an indispensable evil rather than as a good. Its tendency is to produce apathy, the growth of a lazy habit of regarding public affairs as if they concerned each man only in his corporate capacity, and not as an individual amongst individuals. "Whatever produces this result," he adds, "whatever tends to substitute the tax-payer for the man, to make private persons look on public questions as something they do not need to understand, as the business of a board or a State official, and not their business, is much more to be dreaded than almost any conceivable faults of administration. It is the beginning of ossification or of fatty degenera-



tion in the body politic." There is great force in this, and it is the more instructive as coming from a country where the system has been tried under the most favourable circumstances. Considerations of this order may well modify the zeal of those who, like Mr. Grant Duff, are anxious to introduce the Prussian system of education into this country.—*Daily News*.

**DEAN CLOSS ON RITUALISM.**—The Dean of Carlisle, having returned from his three months' holiday, preached a sermon in Carlisle Cathedral on Sunday afternoon, in the course of which he reviewed the events which had occurred during his absence. Among other things he touched on Ritualism. The House of Lords had discussed it several long days, the Church of England had appointed a committee, and the slumbering spirit of Protestantism had taken the field and sent deputations to the Archbishops, so that this could be no trivial matter. He alluded to what was known as Ritualism, but which he characterized as a Roman Catholic revival in the bosom of the Church of England. The sudden growth and boldness of the evil was shown in a book called "The Church and the World," a book which he did not hesitate to say contained the most unblushing Romanism and hostility to the Church, and he felt it his duty before God, as a Protestant who had sworn fidelity to that Church in which he hoped to live and die, to declare that there were traitors in the camp. This was done softly; it came with sweet music and bright colours; with long processions, which some thought quite harmless, which some pronounced official nonsense, and which others said were the work of piously disposed persons; yet along with them, he asserted, came every doctrine of the Church of Rome—even the supremacy of Pope. In conclusion, the Dean urged that the best remedy against Ritualism was deep personal piety.

**FREE SUNDAY AT THE CRYSTAL PALACE.**—The 2nd inst. was the second and last free Sunday for this season at the Crystal Palace. The directors had issued 6,000 free tickets to the Secretary of the National Sunday League for distribution among the members of the Crystal Palace share clubs and their friends, who eagerly availed themselves of the privilege. The directors also allowed any of the trades tickets for the previous Sunday not used on that day to be admitted on the 2nd. The day being fine it appeared that nearly every ticket issued must have been used. On the 2nd inst. the 10,000 persons present at the Palace were almost without an exception artists and their families. On the 3rd not more than half the number present would come under that denomination, the remainder belonging to the middle class. By five o'clock upwards of 12,000 visitors had reached the Palace, and a large number more came down by train after that hour. From three until five o'clock a selection of sacred music was performed on the great organ by the organist of the Palace, after which short addresses were delivered from the large orchestra by Messrs. B. Langley and Morrell, and the numerous company then walked about in the Palace and grounds until dusk. Before nine o'clock they had all taken their departure. The total number of visitors last Sunday, including children, amounted to nearly 15,000.

**A MAGISTRATE'S SUMMONS FOR NON-PAYMENT OF CHURCH-RATES.**—In the police-court of Shrewsbury, on Friday, Mr. J. S. Braye, ex-mayor of the town, a magistrate of the borough, and a member of the town council, appeared in answer to a summons to show cause why he refused to pay the Church-rate levied by his parish. The rate of 8d. in the pound, and the refusal of defendant to pay it, having been proved, Mr. Braye addressed the bench. He said his objection to pay the rate rested on public grounds. There was a time, he said, when Church-rates were necessary, but now they had become a nuisance, and the lavish expenditure of churchwardens had brought the Church into discredit. They often heard people speak contemptuously of "Church work and pay," when a more careful management among those who administered the rates would have prevented such remarks being made. The time had arrived when those who held the opinions that he did should make a bold stand against Church-rates, and he refused to pay in order that the question might be properly tried by a superior tribunal, and he hoped it would be settled shortly by the Legislature. But there was a question whether the rate was valid. There was in the estimates an item of 144.0s. 7d. to cover a debt due to the late churchwardens. That was clearly a retrospective charge, and as such illegal, and of itself vitiated the whole rate. There was another item of 2s. for assistant officers, which he believed was likewise illegal, but in any case it was doubtful, and quite sufficient to justify them in making an order in this case. After a short consultation, the magistrates dismissed the case.

**THE TUDMORDEN CHURCH DISPUTE.**—During the past fortnight the Vicar of Rochdale and his son-in-law (the Rev. J. Plow) have had interviews with the churchwardens and leading members of the Old Church congregation, but their efforts to effect a compromise have been unattended with success. The Court-house has been used on the last three Sundays as a schoolroom and church, and the congregations have been numerous. Deprived of the services of a clergyman by reason of the Act of Parliament which makes Mr. Plow incumbent of the chapel, recourse has been had to the services of the lay brethren. The Rev. Mr. Plow, when first he appeared at the Old Church, was hoisted by the dense crowds who thronged the gates and churchyard,

and was compelled to go round the church by a back way in order to obtain an entrance. Beyond some of his own Sunday-schoolers there were few persons present. We are credibly informed that the people of Todmorden are so sick of these squabbles with their ecclesiastical superiors (to whom they have in vain addressed petitions and memorials for redress) that it is their intention immediately to erect a church and schools of their own, and to commence an "Episcopal Free Church of England," devoid of all ritualistic practices and independent of State control. Already there are three qualified laymen, it is said, who are ready for ordination, and about 150 candidates for ordination. There is to be no difficulty about a "bishop," as we are given to understand they are prepared to select and consecrate one on whom they have decided by lot, as in the primitive Church before the days of Papal Rome. Thus it is not impossible that the "ritualist performances" of a High Church vicar and his son-in-law may assist in conferring upon Todmorden the honour of a "free bishopric."

**THE POPE'S CHAMBERLAIN ON PARTIES IN THE ENGLISH CHURCH.**—A writer in the *Quiver*, the Rev. Robert Maguire, gives an account of a recent interview at the Vatican with Monsignore Talbot, the Pope's Chamberlain, to whom he carried a letter of introduction. He says:—

The Monsignore asked me about the state of parties (Church parties) in England—about High Church, Low Church, Broad Church—and wished to know to which of these I belonged. He further inquired about the ritualistic doings in the Church of England. I was obliged to confess that there was a considerable movement in the direction of high ritual, but that it was chiefly confined to a few clergymen, and that the great body of the English laity had no sympathy with the movement. The Monsignore then stated his own views on the matter. He said:—"I do not consider the Tractarian party to be sincere; they hold all our doctrines, and yet they remain apart from us. The Evangelicals have less light, and less appreciation of (Roman) Catholic truth; and yet I believe them to be nearer salvation." For this kindly expression I thanked him, though it did not reflect creditably on either the head or heart of Evangelicism. And I said,—"Then do you admit that we may be saved?" "Oh, yes," said the Monsignore, "you are all baptized, and we acknowledge the baptism of heretics."

A discussion as to the views of the English Church with regard to the Blessed Virgin, and Dr. Pusey's "Eirenicon," then ensued. The writer continues:—"We both agreed that such a proposition was impracticable; that a flag of truce unfurled to the Church of Rome means an unconditional submission and surrender to all she teaches and demands."

**RELIGIOUS TRACTS.**—In the July number of the *Tract Society's Reporter* some extracts from a speech by the Bishop of Oxford were inserted, giving his lordship's opinion as to the character of the publications which the Christian Knowledge Society should issue. Many of his remarks were sound and seasonable. The difficulty of obtaining tracts at once solid, entertaining, and lively, such as may attract readers from all classes, can only be rightly estimated by those who are engaged in the work; and the importance, therefore, of securing good writers cannot be easily exaggerated. But how is the society to obtain such writers? There is a mode of overcoming the difficulty, suggested by the bishop; but it is one which the Religious Tract Society, at least, can never adopt, and that is, by allowing "all shades of opinion in the Church to have free expression" through the publications issued by the society. The effect of such a permission would be rather extraordinary. Truth is *semper eadem*, and a society ought to give one and the same teaching upon all the important doctrines of Scripture in all its publications. This the Religious Tract Society does. Whether in tracts or periodicals, in books for children or adults, the same teaching will be found, by whomsoever written. This is the great office of the Examining Committees. They of course remark the unintelligible, or the obscure, or the inflated, or the incorrect, in the manuscripts submitted to them; but their criticism is chiefly exercised upon doctrine, that nothing may escape which is inconsistent with the evangelical truth which they profess to circulate, and which they have received as a sacred deposit from the fathers and founders of the society.—*Religious Tract Society Reporter for September*.

**THE NEWCASTLE TOWN COUNCIL AND SECTARIAN GRANTS.**—We lately stated that this municipal body had decided to make no more grants for ecclesiastical purposes. But at their meeting last Wednesday, they practically reversed the decision. Some time since, the corporation granted a site for a church and schools, to the Rev. Mr. Lord, on their estate at Willington, at a very low rate. The clergyman, finding a cheaper site, asked the Corporation to take theirs back again with a douceur of 100*l*. The Council last Wednesday voted the sum, partly on the ground that Mr. Wallace, the then town surveyor, had told Mr. Lord that the money would be given. On this, the *Newcastle Daily Chronicle* remarks:—"Objectionable as a direct grant from the Council for the promotion of the views of any special religious section must always be, such a grant seems to me even less objectionable than the mode by which a hundred pounds has been transferred from the pockets of the ratepayers of Newcastle to the fund for building a church and schools at Willington. The discussion on Mr. Milvain's motion was a curious one, and ought to be carefully perused. Mr. Milvain, who stated during the fifteen years he had held a seat in the Council he had voted against all religious grants, did not hesitate to ask the Council to say

that Mr. Lord should have a hundred pounds, because Mr. Lord said that Mr. Wallace said the hundred pounds would be granted. That Mr. Wallace ever said anything of the kind, there is really no proof whatever. Mr. Lord certainly avers that such was the case; but was Mr. Lord not labouring under a misapprehension? And if it had been true that Mr. Wallace agreed to this, it is quite a new theory that officials of the Corporation shall be permitted to dictate what the action of the Council ought to be. In fact, the whole thing is a job—a disgraceful job. But the end is not yet. It will be remembered that Mr. Hamond took exception to the vote on the ground of its illegality. He held that before the matter could be reconsidered there should have been a formal notice to rescind the previous motion at some future meeting. Notice has been served upon the town treasurer not to pay the hundred pounds which the Council resolved to grant to the church at Willington. This action was resolved to be taken at a meeting, held on Friday evening, of gentlemen who regard the course taken by the Council, at its last meeting, as unconstitutional and illegal.

**DURHAM UNIVERSITY.**—The chief modifications and changes recently made in the University of Durham are the following:—The period of residence required for the degree of B.A. is abridged from three years to two. The period of residence in each year is extended from six months to eight. The period required for the license in theology is two years, in each of which the residence extends over six months. No person is admitted as a student in theology until he has attained the age of twenty years. Final examinations are held twice in the year, in June and December. Thus students in art and theology who enter in October or January can pass their final examination and take their degree or license immediately on the expiry of their two years of residence. No subscription or test is required of any member of the university with the following exception—no person can become a licentiate in theology, or take any degree in theology, or become a member of Senate or Convocation, unless he has previously declared in writing that he is a *bond fide* member of the Church of England and Ireland as by law established. A school of physical science has been founded, including pure and applied mathematics, chemistry, geology, mining, engineering, and the like. In addition to scholarships and exhibitions, there are twelve university fellowships, open to all students who have graduated in arts, of 120*l*. and 150*l*. a year, tenable for eight or ten years. They are awarded by examination. The average annual expenses of a student at University College, including those of the university as well as the college, are calculated at 80*l*. to 85*l*.; at Bishop Hatfield's Hall, at 70*l*. 10*s*. to 76*l*. 16*s*. for students in arts, and at 60*l*. 10*s*. 6*d*. for students in theology.—*Gateshead Observer*.

## Religious Intelligence.

**BATTERSEA.**—In this important suburb of the south of London, the population of which has increased from 10,000 to 15,000 in the last fifteen years, the Surrey Congregational Union have been making efforts to establish a new church, and indeed the Rev. J. S. James to commence the movement. Services are carried on for the present in Lammas Hall, and it is proposed to erect a permanent place of worship. A very eligible freehold site near the Clapham Junction station has been obtained, on which it is proposed to build a church, with accommodation on the ground floor for 500 persons. Arrangements have been made for adding galleries when necessary. The contract for the building has been taken for 8,451*l*.

**HACKNEY THEOLOGICAL SEMINARY.**—The usual inaugural service at the commencement of the session was held on Wednesday, the 5th instant, at the institution, the interior of which has lately undergone very extensive improvement and decoration. A numerous company assembled for tea at six o'clock, and at seven the service was held in the library. Among those present were J. G. Stapleton, Esq. (treasurer), the Rev. E. Mantering, the Rev. J. S. Wardlaw, M.A., the Rev. J. Kennedy, M.A., the Rev. A. Good, the Rev. A. Mackennal, B.A., James Carter, Esq., the Rev. Messrs. McAll and Ransom (theological and classical tutors), Mr. Edward Liddell (mathematical lecturer), the Rev. J. E. Richards (secretary), with other friends of the institution, including several ladies. The Rev. Messrs. Kennedy, Wardlaw, and Mackennal, conducted the devotional exercises; and a very appropriate and impressive address was delivered by the Rev. E. Mantering on the responsibilities attaching to the management of such an institution, and the spirit in which instruction should be imparted and received in it. A few appropriate remarks were offered in the course of the evening by several gentlemen, among whom the treasurer called on the supporters of the college to testify their sense of its efficiency and success by an increase of its library.

**HEYWOOD, LANCAIRE.**—The Rev. T. Slade Jones has resigned the charge of the Congregational church, Heywood, Lancashire.

**HORNBLETT, LINCOLNSHIRE.**—The Rev. J. E. Whitehead, of the Lancashire Independent College, has accepted the most cordial and unanimous invitation of the Independent church at Horncastle.

**LEAMINGTON.**—On Tuesday evening, the Baptist street Chapel, Leamington, which has been closed



for nearly two months for repairs, alterations, and cleaning, was reopened with Divine service, the Rev. Dr. Halley, principal of the New College, London, preaching. The interior of the building has been entirely renovated, and several important improvements effected, at a total cost of 300*l*. The decorations are of an artistic character, and the chapel, for elegance and neatness, is hardly equalled in the provinces.

**NEW CONGREGATIONAL CHAPEL AT CLAYTON WEST.**—On Thursday, a neat little Congregational chapel, which has just been erected at Clayton West, was opened by the Rev. G. W. Corder, of Manchester, who preached two appropriate discourses. The chapel, which is seated for 500 worshippers, is a neat little stone structure in the Gothic style of architecture. There is a commodious schoolroom underneath, together with vestries, &c. The Congregational church in this village was formed in 1796.

**HEADINGLEY HILL CONGREGATIONAL CHURCH.**—The beautiful new Congregational church which has been erected at Headingley Hill was opened August 30th. The church is in the Gothic style, and has been built from a design by Mr. Brodriok. The lofty spire of the church forms an attractive object from many parts of the town. The interior has been comfortably and gracefully arranged, and at present affords accommodation for 650 persons. As the congregation increases, however, it is intended to erect side galleries, which will seat about 150 more. The total cost of the land and building has been upwards of 6,000*l*, about half of which sum remains as a debt on the church. Opening services were conducted by the Rev. G. W. Corder, of Manchester, and the Rev. Enoch Mellor, of Liverpool, preached an eloquent sermon. In the evening a largely-attended meeting was held in the church, under the presidency of Mr. Baines, M.P. Ministers of various denominations were present, and the proceedings were of the most interesting descriptions.

**HUNTINGDON.—VALEDICTORY MEETING.**—An interesting meeting was held at Union Chapel, Huntingdon, on Thursday evening last, to bid adieu to the Rev. W. Pole, an earnest evangelist, whose labours had been connected with some of the villages of this county for some years past, and to present him with some tokens of regard and friendship. The room was nearly filled, and the Rev. J. H. Millard, B.A., presided. It appears that Mr. Pole has been an earnest and faithful labourer in the vineyard of the Lord, and had been much blessed of God in his labours for the salvation of souls. He has laboured much in preaching the Gospel in the open air, by which many heard the Word when they would not have done so had it been otherwise. He was regarded as a standard-bearer in Israel, and has long contended for the faith once delivered to the saints. He was presented with a gold watch, and wished God speed, with the hope that his labours would be more blessed in the land to which he was about to go. Mr. Pole sails for New Zealand on the 12th inst. At Little Stukeley he was presented with a silver communion cup, at Brampton with a silver communion plate, and at Buckden with a handsome writing-desk. He goes out with the good wishes and regret of the people.

**QUARTY RIVER, SOMERSET.**—The re-formation of a Congregational church in this large and beautiful village has been attended with circumstances of unusual interest. The introduction into the parish of High-Church practices after the labours of a faithful and Evangelical clergyman led to the secession of a number of influential farmers and inhabitants of the neighbourhood. The old Independent chapel being placed at their disposal, was repewed and entirely renovated. About twelve months ago Mr. Bull, who had successfully conducted the British school at Taunton, was invited to become their minister. Since that time the chapel has been uniformly filled (in the evening to overflowing), a good Sunday-school has been originated, and various useful societies put into operation. On Tuesday, September 4, Mr. Bull was publicly recognised as pastor of the church and congregation. In addition to other ministers who were present, the Rev. R. Pearce, of Crewkerne, conducted the devotional services. The Rev. J. H. Sumpson, of Yeovil, asked the usual questions, which being satisfactorily answered, he offered the ordination prayer. The Rev. W. Guest, of London (late of Taunton), delivered an impressive and solemn charge from Col. i. 27-29; and the Rev. H. Mead, of Somerton, concluded with prayer. Notwithstanding the unusually stormy character of the weather, about 200 persons sat down to tea; after which a crowded meeting was held in the chapel, when suitable addresses were delivered by the Revs. H. Guest, H. Mead, T. E. Sweeting, J. Curtis, and H. Bull. The Rev. E. H. Jones, secretary of the county association, who was to have taken part in the services, was prevented by illness.

**THE REV. C. SHORT, M.A.,** of Mount Pleasant Chapel, Swansea, having accepted an invitation to the pastorate of the Baptist Church, Sheffield, his friends determined to manifest their affection for him by presenting him with a testimonial. Among the subscribers were members of all religious bodies, and the borough and county members of Parliament, as well as the Mayor and ex-Mayor of Swansea. On Tuesday week a public tea-meeting was held, at which a very large company sat down. After tea, the company adjourned to the chapel, and a public meeting was held. E. M. Richards, Esq., one of the congregation, was called to the chair, and was supported by a large number of ministers, and by the

deacons of the church. The Chairman said he felt pleasure and pain on that occasion—pain that the church was about losing the services of a very able and good man but pleasure that at the close of a ministry extending over fifteen years, Mr. Short still lived in the affections of all who knew him. He then called upon the senior deacon, Mr. Canker, who spoke to the good feeling which had existed ever since Mr. Short had been in Swansea, and expressed his regret that a ministry so efficient and happy should be disturbed. He then presented Mr. Short with a purse containing 156*l*. 7*s*. 6*d*., as a token of love from the church, congregation, and other friends. The Rev. D. M. Evans, of Llanelly, spoke of the esteem in which Mr. Short was held in the neighbourhood. His catholicity of spirit had endeared him to all his neighbours and friends, and there was only one feeling—that of universal regret—at his removal. The Rev. J. Bailey, of Cardiff, and a number of other ministers, addressed the meeting, which was brought to a close by the Rev. Evan Thomas, of Newport, seeking the Divine blessing on both Mr. Short and the church.

**READING.—BROAD-STREET CHAPEL.**—On Wednesday, the 5th September, the recognition of the Rev. S. C. Gordon, M.A., of King's College, Aberdeen, and the Lancashire Independent College, Manchester, to the co-pastorate with the Rev. W. Legg, B.A., of the above chapel, took place. In the morning the Rev. R. Bulmer commenced the service. The Rev. E. R. Corder, of Leeds, gave a very clear and comprehensive statement of the "Nature and constitution of a Christian Church." The Rev. F. J. Stevenson, LL.B., asked the usual questions, which were replied to in a particularly satisfactory manner. After a solemn ordination prayer by the senior pastor, the Rev. W. Legg, B.A., the Rev. Professor A. Newth, of the Lancashire Independent College, gave a very sound and excellent charge to the young minister. A public dinner, which was most numerously attended, took place at the Bridge-street schoolrooms at half-past two; after which, several interesting speeches were delivered. In the evening a thoroughly practical and striking sermon from 1 Thessalonians v. 12, 13, was delivered to the congregation by the Rev. J. Rowland, of Henley. Among the ministers present were the Revs. D. Martin, of Oxford; S. Lepine, Abingdon; J. O. Whitehouse, late of India; E. Crip, late of India; S. Eastman, Windsor; J. M. Davies, Wallingford; J. D. Palm, Hurst; J. Duthie, Beaconsfield; J. Cook (Wesleyan); W. Fordham, Caversham; W. Chapman, Pangbourne; — Lamb, late of India; P. Johnston, Mortimer; J. J. Thornton, Crewe; E. A. Jones (Wesleyan); J. Gordon, of New College, London; — Davies, of Lancashire Independent College, some of whom took part in the services.

**RETIREMENT FROM BRADFORD OF THE REV. H. DOWSON.**—It has been already announced in our columns that the Rev. Henry Dowson, the respected pastor of the church and congregation assembling at Westgate Baptist Chapel, for the long period of thirty-two years, had resigned his charge; the delicate state of his health for some time past having rendered it necessary for him to seek a sphere of labour where his physical energies would be less taxed. Mr. Dowson has accepted the office of President and Theological Tutor of an institution which has just been established near Bury, for the training of young men for the ministry in connection with the Baptist denomination. Mr. Dowson, it is needless to say, retires amidst the deep regrets and hearty good wishes of an affectionate people; and on Tuesday evening a large and interesting meeting took place in Westgate Chapel, for the purpose of publicly manifesting this feeling of affection and regard. David Abercrombie, Esq., occupied the chair; and on the platform were the Rev. H. Dowson, the Rev. J. P. Chown, the Rev. H. J. Betts, the Rev. J. Makepeace, and the Rev. B. Wood; Alfred Illingworth, Esq., and Messrs. Joseph Wilson, Joseph Thompson, J. Robinson, W. Fletcher, Councillor Whitehead, J. Lister, Wm. Allen, and J. O. Walsley. During the evening a purse containing 120*l*., and a large and superb album, enclosing 200 *cartes de visite* of members of the church and congregation, were presented to Mr. Dowson as parting memorials; and it was suggested that, if more portraits were offered for the purpose, another album should be added. It is an interesting fact to place on record that Mr. Dowson was the third of three pastors at Westgate in the long period of 113 years. The Rev. Wm. Crabtree retired in 1805, and was succeeded by the late Rev. Dr. Steadman, who continued the pastor for nearly thirty years.—*Bradford Observer*.

**NEW CONGREGATIONAL CHAPEL, ST. JOHN'S-HILL, SEVENOAKS.**—This fine building, which is quite an accession to the attractions of the town, was opened for public worship on Thursday, August 16th. It is situated at the entrance to the National Freehold Land Society's estate, where six roads meet, and from its elevated position and the loftiness of its spire, it is a landmark to the surrounding country, and a monument to the indefatigable exertions and liberality of the Congregationalists of the neighbourhood. The successful carrying out of the building is mainly due to the untiring exertions of the Rev. A. B. Attenborough, the pastor. Accommodation is provided for 500 sittings, and arrangements have been made for galleries when required. The entire outlay is about 3,200*l*., and the architect is Mr. Tarring, of London. At seven o'clock a devotional service was held in the church under the presidency of the pastor, and all the Nonconformist ministers of the town took part in the proceedings. The first

public service commenced at half-past eleven, when, although the weather was unfavourable, there was scarcely a vacant seat in the building. Among the ministers present, in addition to the preachers of the day, were the Revs. T. B. Attenborough, H. Baker, W. Howieson, T. Radd, B.A., G. Verrall, N. T. Langridge, F. S. Attenborough, A. Brown, J. Jackson, W. Gooby, J. B. McCrea, and several friends from different parts of the country, including Messrs. Joshua Wilson, B. Colway, W. Jull, H. Wood, &c. The service was introduced by the Rev. T. B. Attenborough, of Newark, the dedication prayer offered by the Rev. H. Baker, of Lewisham, and the sermon preached by the Hon. and Rev. B. W. Noel, M.A. The collection amounted to 51*l*. 3*s*. 8*d*. A cold collation, provided by the gentlemen of the congregation, was afterwards served, in the old chapel. The Rev. A. B. Attenborough presided, and there were about ninety guests. After the usual toasts, and an address from the Rev. H. Baker, Dr. Halley complimented the morning preacher, and said he felt great interest in the county of Kent, his native county; and was glad to believe that the cause of true religion was spreading in it, and that their denomination was doing its share of the work. He wished that their congregation might be a blessing to the neighbourhood. On their pastor might rest the sweetest influence of Divine grace, that his ministry might be well sustained and greatly blessed in the locality; and all the kind anticipations of their friend Mr. Baker, and all the good wishes expressed that day, be abundantly realised. After the delivery of other addresses, about 300 friends sat down to tea, provided by the ladies of the congregation. At seven o'clock the new church was again crowded, and the pulpit was ably occupied by Dr. Halley. On Friday evening the whole of the workmen who had been engaged on the new building were invited to a substantial supper in the old chapel. Over eighty sat down, the chair being occupied by the pastor, supported by some of the principal members of the congregation. The whole of the Sunday-school children were also entertained in connection with the services. On Sunday, August 19th, the Rev. David Thomas, D.D., preached to crowded congregations, when the collections were again most liberal. On the day of laying the corner-stone, Mr. S. Morley, in addition to his subscription of 100*l*., generously promised 10 per cent. on all money collected. The debt, therefore, apart from the loan granted by the English Congregational Chapel-building Society, will not exceed 300*l*. We understand that the church has continued well filled since the opening.

**LEOMINSTER.—NEW CONGREGATIONAL CHURCH.**—The interesting ceremony of laying the corner-stone of a new Congregational church for Leominster, took place on Thursday, under very unpropitious circumstances, so far as the weather was concerned, for a more wet and uncomfortable day could not possibly have been selected. The work has been taken in hand by the Bristol and Gloucestershire County Congregational Union, who thought that among this population of 6,000 souls, the Independent Chapel, which existed some years ago, ought to be re-erected, and a committee was formed by the executive of the Union, in co-operation with the Home Missionary Society, to take the necessary steps for accomplishing so desirable an object. The site of the old chapel in Burgess-street, valued 300*l*., and building materials of the value of about 100*l*., more, having been given by friends on the spot, the committee determined on the erection of a church. In addition to the assistance above mentioned, a further sum of 1,200*l* will be required to complete the building, but the committee state that they can look to Leominster only for a small proportion of that amount, inasmuch as the congregation has as yet to be gathered. However, the sum of 800*l*. has already been contributed by friends at a distance, while there has not been a single expense, with the exception of the 100*l*. above referred to, contributed by the county of Hereford. The new building will accommodate 350 persons on the ground floor, and some 80 more in the galleries. The proceedings on Thursday last commenced with singing, reading of the Scriptures, and prayer, after which Mr. Gammidge presented a silver trowel to Mr. Wills, observing that whenever he took upon it he hoped he (Mr. Wills) would remember the transactions of that day. The trowel bore the following inscription:—"Presented to H. O. Wills, Esq., on the occasion of laying the foundation stone of the Congregational Church, Leominster, 6th September, 1866." Mr. Wills then, after some appropriate introductory remarks, proceeded to lay the stone. The Rev. Dr. Brown, of Cheltenham, delivered an address, in the course of which he said that the spot on which they stood was hallowed ground, the Gospel having been preached, with few intervals, from 1662 to the present time. After explaining who were the Nonconformists of that period, and what were their views, he described the principal features of Congregationalism, and urged that all the churches should combine together for one common purpose, but no church had the power of coercing and compelling the other. They did not in any way desire to infringe upon the rights of others, but standing erect did they wish to say, "Nobody, with God's help, shall infringe upon our rights."

There were men—nay, he called them rebels—in our land, who would take us back again to Rome, and bind our hearts and tie our hands, and have our wives and our mothers and our daughters once more go to the confessional; but the heart of Old England was true to God, true to the Bible, true to the Reformation principle and the right of private judgment. God bless



us to stand heart to heart, shoulder to shoulder, foot to foot, for Christ and liberty, so that as Congregationalists, with their Baptist and Wesleyan brethren, and others of the Church of God, they might be able to say to all men—"The Reformation is a fact, Christianity and freedom are facts; but they will never take us back again to those days of tyranny and to those days of the Confessional." (Hear, hear.) Being Congregationalists, he had to add that their mode of supporting religion was voluntary; they believed that all liberty and all religion was free. No man was ever compelled to be a Christian, and never can be. Some say the Government ought to interfere and tell everybody to go to church, or some other place of worship; but what if it did? The heart of man was such that if it was compelled, it would hate the thing which they were thus seeking, as it were, to send into the consciences of men by the sword. But there was one thing which would touch the heart without a sword, and that was love. Instead of the sword of the State, therefore, they held the sword of love and of truth, and when the heart and hand were Christ's, every person would really and frankly, to the utmost of his ability, be prepared to give of that which God had given him, for the furtherance of true religion. This then was their principle of support. They had no State endowment, nor did they ask for it, believing that the best endowment for a church was the endowment of immortal souls; and he held that each member by the development of his love, in prayer, in truth, in praying, in sacrificing for Christ, grows in likeness to Jesus, who gave Himself for us, and loved us unto the death.

Prayer was then offered by the Rev. J. J. Waite, and a vote of thanks having been accorded to the owner of the workshop for the friendly shelter which it afforded, the proceedings terminated, a collection being made at the door. A meeting was held in the Town Hall in the evening, by permission of the Mayor, at which Mr. Wills presided. There was a very fair attendance of the public. Interesting addresses were delivered by the chairman, Professor Hartland, Rev. R. G. Soper, Rev. J. O. Hill, Rev. Dr. Brown, and the Rev. J. J. Waite. A vote of thanks to the Mayor for allowing the use of the hall for the meeting, closed the proceedings.

**Haverhill, Suffolk.**—The recognition of Mr. William Courtinall, lately a student in Hackney College, as pastor of the Market-hill Chapel, Haverhill, took place on Tuesday, the 4th inst. The service, which was very largely attended by the congregation and friends from neighbouring churches, was conducted, from first to last, in a devout and earnest spirit, which augured well for the future prosperity of the place. The opening devotional service was conducted by the Rev. H. D. Jameson, of Steeple Bumstead; after which the Rev. Samuel Ransom, Classical and Hebrew Tutor in Hackney College, delivered a clear and forcible exposition of the nature and constitution of a Christian church. The usual questions were asked by the Rev. Samuel Steer, of Castle Hedingham; to which concise and appropriate answers were given by Mr. Courtinall; and, on behalf of the church and congregation, by Daniel Gurtess, Esq. At this part of the service, considerable interest was excited by the reading of a letter from the Rev. William Bevan, pastor of Harley-street Chapel, Bow, transferring Mr. Courtinall's membership of his church to that of the church at Haverhill. The Rev. W. Bevan (who sustained the double relation of pastor and uncle to the young minister) then offered, with great emotion and pathos, the ordination prayer, accompanied by the imposition of hands. After singing, the Rev. Samuel Martin, of Westminster Chapel, London, gave a most impressive and instructive charge to the newly-ordained pastor, from 2 Tim. ii. 14—"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." The service concluded with singing and prayer. Amongst the ministers present, besides those whose names occur above, we noticed the following:—The Revs. J. Simpson, Haverhill; G. Hollier and W. Bentley, Sudbury; J. Richardson, Bures; B. Johnson and T. G. Wilson, Halstead; — Barnett, Thurlow; — Gifford, Cowlinge; — Batty, Colchester; — Catlow, Soham; — Farren, London; — Bainton, Stebbing; — Halsey, student, &c., &c.; several of whom took part in the services of the day. At three o'clock, about 100 visitors and friends assembled in the Court-room, where a cold collation was provided. After ample justice had been done to the dinner, the pastor (the Rev. W. Courtinall), feelingly expressed his sense of the obligation he was under to the many friends who had gathered around him to wish him "God speed" on his entrance upon the solemn responsibilities of his work. His remarks were followed by kindly and congratulatory speeches from the Revs. Samuel Ransom, Samuel Martin, William Bevan, Messrs. Gurtess, Grimwade, and Dr. Brainsford. In the evening the sermon to the people was preached to a crowded congregation by the Rev. John Raven, of Ipswich. These services were suitably closed on the following evening, when an interesting meeting was held, in which the Rev. William Manchoe, of London (a fellow-student at Hackney with Mr. Courtinall) and the Rev. W. Bevan took part; the latter giving an address suitable to the circumstances of the church from Phil. iv. 19.

**THE CATTLE PLAGUE.**—Only 99 attacks in the whole of Great Britain were reported in the week ending Sept. 1, being a decrease of 49 on the preceding week. There have been no cases in Scotland during the last three weeks. The West Riding of Yorkshire is without a case. Two hundred and six cases of sheep disease are reported.

## Correspondence.

### CONGREGATIONAL CHURCH BUILDING.

To the Editor of the Nonconformist.

SIR,—Anyone who has systematically visited our churches from Cumberland in the north to Kent in the south, must be aware of the great improvement we have made in the last ten or twenty years in our manner of church-building. No doubt this improvement is not a little owing to the operations of the English Congregational Church-building Society, and the excellent little work issued by its committee, entitled, "Practical Hints on Chapel-building," for I have generally found that the most successful and at the same time most inexpensive churches are those which have been erected under the superintendence of committees who have studied well the above work and seen that its chief recommendations were carried into effect.

When I look at the churches that were generally erected ten or twenty years ago, I am not at all surprised that many excellent men amongst us have every now and then protested against Gothic churches. For if we were obliged to build in the manner many of our churches were built, lover of Gothic architecture though I am, I should say rather, far rather, let us build our churches like theatres or music saloons, than build them without any regard to the comfort of the worshippers and the powers of the preacher.

But, happily, we are not shut up to this conclusion, for Gothic churches can be built as thoroughly suited for congregational worship, as thoroughly comfortable and as easy to hear and as easy to preach in as in any other style of architecture under the sun.

Having had some experience in church-building, and taking great interest in the subject, and being desirous that our free churches should be built as well and as suitable for their object as any churches that are built, I should like to send you a letter or two, pointing out in as clear a manner as possible those errors which we have fallen into, and showing how such errors may be avoided in future.

In some matters there may be differences of opinion, and I shall be only too thankful if gentlemen of judgment and experience will give us their reasons for differing from me, believing that such a discussion, if carried on in a friendly and kindly spirit, cannot but result in our building better and more suitable buildings in which to worship God.

I am, Sir, yours truly,

A FREE-CHURCHMAN.

### CONGREGATIONAL FREE CHURCH, LEAMINGTON.

To the Editor of the Nonconformist.

SIR,—I take the liberty to call the attention of your readers to the advertisement bearing the above title in your other columns. Having in the autumn of last year undertaken the temporary charge of a small congregation, originally connected with the United Methodist Free Churches, then assembling in the Music Hall in Leamington, I made inquiries on their behalf for a more suitable and permanent place for worship. The vacant Theatre was recommended to my attention, and after an inspection of the building with an architect, and making due inquiries, I ventured to purchase it, that it might be converted into a house for God. I trust that my appeal for pecuniary help will meet the eye and open the heart and hand of some Christian friends, besides those who have already so kindly and liberally contributed; and as, at my advanced age, personal applications must be limited, I shall feel greatly obliged for any remittances by cheques, notes, Post-office orders, or stamps.

I am, Sir, yours respectfully,

JOHN SIBREE.

Clifton Villa, near Coventry,  
Sept. 7, 1866.

### THE GRAVEYARD QUESTION.

To the Editor of the Nonconformist.

DEAR SIR,—The Church-rate controversy has now reached a very interesting stage, and is not likely to give much further trouble to Dissenters. The voluntaries are quite "masters of the situation"; they are willing to accept Mr. Gladstone's bill if their opponents are content to let it pass, but they have no special liking for it, and are inclined to think that for all parties and interests, simple and complete abolition would be decidedly preferable. They are therefore quite willing the pro-rate party should reject the proposed compromise and make a final stand as they seem disposed to do upon Sir W. Bovill's bill. All sections of Nonconformists will unquestionably combine in opposing the latter scheme, and there would be no difficulty in predicting what will be the final issue. We all know what speedily occurred when an eight-shilling fixed duty on corn was contemptuously rejected. Well, then, as Church-rates are not likely to give us much trouble in the future, (they may require a watchful eye and a firm determination, but they will not tax our energies), I think the time has fully come when we should make a bold stand, and with united breath demand the recognition of our rights as parishioners to the use of the churches and churchyards of the land for funeral purposes, employing our own ministers, and using what form of service we choose, the law only stipulating that the officiating individual shall be the recognised minister of some religious denomination. This demand is no more than common sense dictates and a sense of justice will fully confirm, and I hope the Liberation Society will now come forth boldly to make it, in the form of a bill to be laid before Parliament, and that in so doing it will find itself supported by the whole Nonconformist press of the country. It is a matter of great importance, and in thousands of small places where there is no public cemetery it will be an immense boon to secure the right.

I have seen something lately of a proposal for us to use the churchyard in silence, but not to make use of the edifice or of any minister. I will not stay to examine the merits of a scheme which is a gross insult on the face of it, but will content myself with observing that it is too late in the day for such a scheme to meet with anything but the contempt it deserves.

I am, dear Sir, yours truly,

ALFRED TURNER.

Oakham, Sept. 6, 1866.

### MR. GLADSTONE AT SALISBURY.

The Right Hon. W. E. Gladstone, M.P., the ex-Chancellor of the Exchequer, has for some days past been on a visit to the Bishop of Salisbury, accompanied by Mrs. and Miss Gladstone, and a distinguished party has each day been invited to meet them at the Palace. The Liberals of the city have seized the opportunity to present the right hon. gentleman with an address approving the policy of the late Government, and the part taken in it by Mr. Gladstone. The presentation took place on Thursday afternoon in the Council Chamber of the city, the Mayor (Mr. R. Stokes) having convened a public meeting for the purpose. There was a very numerous attendance. Mrs. Gladstone, who was also present, was very heartily cheered, and Professor Fawcett, M.P. for Brighton, who is a native of Salisbury, received a cordial greeting.

The Mayor presided at the meeting, and the address, after referring in eulogistic terms to Mr. Gladstone's fiscal policy, and alluding with regret to the failure of the late Reform Bill, states that the country is ripe for further action in the matter, and expresses the conviction that the next session must witness a Liberal Government dealing satisfactorily with the question.

Mr. GLADSTONE, in responding to this address, referred to the personal ties he had in connection with Salisbury, his friendship for the bishop, and his interest in the memory of Sidney Herbert, of whom he said:—

It is difficult to speak of him, because with that singular harmony and singular variety of gifts—every gift of person, every gift of position, every gift of character with which it pleased Providence to bless him—he was one of whom we may well recite words which the great poet of this country has applied to a prince of our early history, cut off by death earlier than his countrymen would have desired,—

"A sweeter and a lovelier gentleman,  
Framed in the prodigality of nature,  
The spacious earth cannot afford again."

He was a man framed in the prodigality of nature, and one whom, therefore, it would be difficult adequately to describe—one standing, in many respects, by himself, and one with respect to whom we may say that we cannot hope or expect to see two such in a single generation. (Hear, hear.)

Turning to the subject of Reform, Mr. Gladstone remarked:—

No one has accused me of any undue reserve in the business of putting my countrymen in possession of all that I had to say—"Hear, hear," and laughter)—so far as it might be regarded by them as a matter of interest. In truth, gentlemen, I have had a task to perform which, I fear, has been beyond my strength—"No, no"—and to my defective performance of that task—"No"—I don't say you—(laughter)—but, at any rate, many impute, as they have a perfect right to impute if they think fit, the failure or the miscarriage during the present year of that great question. I may not, perhaps, wholly concur in the opinion—(laughter)—but, at the same time, I feel that it is an opinion which they have a perfect right to entertain if they think fit, and which, if they entertain it, they do better to express. (Hear, hear.) However, gentlemen, what I observe is this, that there is a great disinclination to express any aversion to a further reform of Parliament—"Hear, hear," and cheers)—and there being a great disinclination to express plainly that aversion other modes are adopted of accounting for the failure that has occurred. One of those modes has been, as I have said, so personal to myself—(laughter)—that I think it better to pass by that topic altogether, only assuring you that if it be my fate to take a further part in the prosecution of that question—"Hear, hear," and cheer)—I shall honestly endeavour to avoid any faults which I may have heretofore committed, and, at the same time, while endeavouring to avoid those faults, I shall also endeavour to avoid any of those half-hearted modes of speech and action—"Hear, hear," and great cheering)—with undoubtedly in favour with certain portions of the community. (Laughter, "Hear, hear," and cheers.) But, gentlemen, there is another charge that has been made, and which does not affect myself alone, but affects the Government to which I lately belonged, and on which I will certainly say one word with very great confidence. It is sometimes stated that the failure of the measure introduced by her Majesty's Government for the extension of the franchise, as the first and most important of the measures connected with an improvement of the representation of the people, was due to the careless, rash, and hasty manner in which that measure had been framed. Gentlemen, it is always open to a political party to treat as impotent the efforts of its opponents; and in speaking of a Government there is no extent of disparagement to which its opponents may not with apparent fairness resort. All that I can say, gentlemen, is this—at any rate, the members of the late Government were men who were the oldest and most experienced public servants of the Crown—(Hear, hear)—and if they really did frame a hasty and an ill-considered measure, it was more blameable in them than it could possibly have been in anybody else; but, if haste and rashness are to be measured by the ordinary tests, then I must say to this charge against the Government, that no measure which has been introduced into Parliament since the great Act of 1832, in relation to Reform, ever was prepared with one-half of the industry, care, solicitude, and patient examination which was bestowed by the late Government upon the bill that they introduced for the reduction of the franchise. ("Hear, hear," and cheers.) It is true, gentlemen, that the bill did not contain a great multitude of provisions. We wished to make it a simple and intelligible measure. (Hear.) I believe that in that object we succeeded. (Hear, hear.) I believe that the epithet of praise which you have bestowed upon it here in your address, where you call it a "judicious measure" is an epithet deserved by its provisions. (Hear, hear.) It is true that that bill has failed. Don't therefore suppose that the question is likely to remain long in abeyance. (Cheers.)

He would not, for any consideration, say one single



word that would tend to impede or to prejudice its solution, irrespective of the quarter from which that solution might come.

If a good, honest, effectual measure is proposed by those now invested with the responsibilities of Government, let us embrace it with all our heart—(cheers)—and let us say nothing and do nothing at this time either to drive them onwards, or to drive them backwards. Let us leave in their own minds, and in their own hearts, the discharge of the responsible duties which they have courted and assumed. (Laughter.) Looking first and foremost of all, above and beyond all, to the satisfactory solution of the question which has assumed a magnitude far above everything personal, far above everything connected with the immediate interests of party, which has become national and imperial in the truest sense—“Hear, hear,” and cheers—only this I will say, while there should be no haste, and no precipitation, it is important that the solution should not be too long delayed. (Hear, hear.) There is a sense in the minds of the people of this country that the subject has been trifled with—(Hear, hear)—and the manifestations, especially among the working classes of the community within the last two or three months, have been such that if I were to look at them with reference simply to the promotion of the views of the late Government, I should hail them with an unqualified satisfaction, for indeed they must have been amply sufficient to convince those who persisted long after conclusive evidence, to the contrary in the idle assertion that the nation was indifferent to Reform. (“Hear, hear,” and cheers.) But, gentlemen, I frankly own I am not one of those who desire to see this country perpetually torn by agitations and discussions upon questions of organic change. (Hear, hear.) I think that if we were wise—I think that if we addressed our minds to this subject in the spirit of moderation and of justice—in that spirit, gentlemen, I presume to say, by which the late Government at least endeavoured to be guided, and by which I am persuaded its members will strive to be actuated hereafter—it is in our power still to effect a satisfactory settlement of that question. (Hear, hear.) I think, however, it is a time to make cautious men reflect, when separate classes are so much called upon to act in their separate capacities why are we to have all this separation between the working classes and other portions of the community? (“Hear, hear,” and “Bravo.”) This attempt to draw that broad and invidious distinction, to cast suspicion upon them with regard to their motives and their competency, has naturally reacted in a vigorous, distinct, and separate intelligible reaction on their part. (Hear, hear.) I think it was impossible but that such must be the result—(cheers)—but happy shall I be when the day arrives when all such separate action will come to a close—(Hear, hear)—and when we as a united community, all classes under their several and distinctive names, be they richer or be they poorer, be they higher or be they lower, shall look upon this question of the franchise as a question of national and imperial interest, far above all narrow considerations, and shall unite in offering an extension of political privilege—an extension safe, indeed, but liberal and effectual to those who have been and who still are excluded, but whose competency for the exercise of those duties I think none, at least of those assembled in this room, can doubt. (“Hear, hear,” and cheers.) Gentlemen, I trust that solution may be arrived at at an early period. [A voice, “By the ballot.”] Our efforts—I speak for myself and for those with whom I have the honour of acting—will not be wanting. I can give no pledge on their part, and I believe you will ask for none, except this—that we shall endeavour to keep in view the interests of our country; and we understand those interests in the manner and in the sense in which we have hitherto endeavoured to explain and enforce them. (Cheers.) And now, gentlemen, I have no more to do, except to render to you the expression of my gratitude for your great kindness. (Cries of “Go on.”) I appreciate the kindness of that wish, but at the same time I cannot but feel that there is too much, from circumstances, of personal relation between this question and myself. (“No, no.”) The question will be best and most fairly judged by the people of this country in proportion as it is detached from every personal consideration. (Hear, hear.) The weight of public opinion, the weight and value of all its indications, would be disparaged if it could with justice be said that the Ministers who have been politically overthrown were using their personal endeavours to inflame the public mind. (Hear.) I own to you that I think we have done our part so far as lay in our power. The further prosecution of the question, until we meet again in the wall of Parliament, lies with the people of this country. I am satisfied to abide their verdict. I believe them to be competent judges of their own interests. It is for them—it is for every intelligent man in every rank of the community, to consider, in his own conscience what course he shall take with respect to it. The aggregate result of the exertions of individuals is that which will give form to the expression of public opinion. With you, gentlemen, for the present—with you, as a sample of the great British public—the prosecution and handling of this great question lie. When the time for Parliamentary exertion comes, rely upon it that if you think we have done our duty in the past, so we shall be prepared again to do it in the future. (Loud cheers.)

Professor FAWCETT, M.P., said he believed that the hopes of the Liberal party mainly depended upon Mr. Gladstone's honest and straightforward efforts. (Cheers.) He (Professor Fawcett) was as firm a friend to the great principles of civil and religious liberty as any man, and he thought he was justified in saying that those who cherished those principles most dearly were those who were most earnestly desirous of seeing Mr. Gladstone continue to occupy, whether he was in or out of office, the prominent position which he filled at the present time in the House of Commons. (Cheers.) He then referred, in highly eulogistic language, to Mr. Gladstone's heroic conduct during the cholera visitation in the East of London. He was sure that not only those whom he addressed, but the country at large, appreciated those efforts, and he was proud to say that their great statesman had the inexpressible good fortune to have as a helpmate a woman whose sympathies were so identified with everything that philanthropy, charity, and love could dictate. (Cheers.)

Mr. H. D. SEYMOUR, M.P., in response to a general call from the meeting, offered a few observations, in the course of which he expressed his belief that the happy and harmonious future of the country depended mainly upon the passing of a liberal and judicious measure of Reform. (Hear.)

Mr. GLADSTONE said he desired to acknowledge, with feelings of sincere gratitude, the declarations which had been made by Professor Fawcett with regard to his wife. They would easily understand, however, that this was a subject on which it was not very easy for him to speak—at least, to say before a public assembly all that he felt in regard to it. Perhaps they would allow him also to say—that he had known his wife would wish him to say—that she had had numerous competitors in the duty to which Professor Fawcett had alluded. There had not been wanting those who, though living in the West-end of London in the midst of comfort and luxury, and even of splendour, had yet not forgotten in the day of need their labouring fellow-men at the East-end—(cheers)—and who were ready to chance all danger of pestilence in ministering to their relief. (Cheers.)

#### THE REFORM MOVEMENT.

On Wednesday evening a public meeting was held in the Town Hall, Leeds, for the purpose of inaugurating the Leeds Manhood Suffrage Association. There was a large attendance in the hall, and a second meeting was held outside the building. The audiences in both cases were composed chiefly of the working classes, even very few of the Liberal Reform Registration Association, hitherto the central representative body of the Leeds reformers, being present. Alderman Carter presided at the meeting in the hall, and as both meetings Mr. Beales, president of the National Reform League, and Mr. Ernest Jones, barrister, were the chief speakers. Mr. E. Finnie, a compositor, proposed the first resolution, which was as follows:—

That the present House of Commons has, by its rejection of the very moderate measure of Parliamentary Reform proposed by the late Government, proved itself utterly unworthy of our confidence and support. We therefore pledge ourselves to use all lawful means to obtain a reformed and rational manhood suffrage as the only just basis of representation. This was seconded by the Rev. J. H. Morgan, Independent minister, supported by the Rev. W. H. Bonner, and carried unanimously. Mr. Gaunt moved the next resolution:—

That this meeting tenders its warmest thanks to the Right Hon. W. E. Gladstone, Mr. John Bright, Mr. John Stuart Mill, and all other true friends of Reform, who throughout the late discussions in Parliament vindicated the character of the people and supported their rights.

It would now be said that they were intimidating them, and he hoped that they would continue to do so in that peaceable manner. They were afraid that they would contaminate the constituencies of Great Yarmouth and Lancaster, but he thought they might make them better and could not make them worse. The resolution was seconded by the Rev. H. Morley, Baptist minister, and supported by Mr. Beales. Mr. Shepherd moved and Mr. Yewdall seconded:—

That this meeting presents its sincere thanks to Mr. Edmund Beales and the other members of the Reform League, for their exertions in defence of the right of public meeting; and hereby records its conviction that the act of the Lord Chief Justice, in removing Mr. Beales from the office of revising barrister for the county of Middlesex, is unjustifiable, inasmuch as, in the letter declining his reappointment, it is repeatedly admitted that he is honestly, ably, and honourably discharged his duties, and that not a shadow of partiality attaches to his decisions.

Mr. Ernest Jones supported the resolution. A vote of thanks to those who had addressed the meeting closed the proceedings.

A great reform meeting was held at Derby on Thursday, in the Corn Exchange. The immense building, which will hold nearly six thousand persons, was crowded to excess, and the excitement and enthusiasm ran very high. The choir was taken by Mr. Cornhillor Etches. The meeting was addressed by Mr. Beales, Mr. S. Pimms, and other gentlemen, and resolutions similar to those adopted at Bradford, Halifax, and other places, were unanimously adopted.

Several other meetings of a like character have been held during the week. On Monday there was a great demonstration at Norwich, at which Mr. Edmund Beales was warmly received. Resolutions were adopted in favour of registered residential manhood suffrage. On the same evening a torchlight meeting in favour of reform was held on the open space near the Spa-road Railway station at Bournemouth, and was attended by upwards of 2,000 persons. The speakers were working men, and the resolutions went for manhood suffrage and the ballot, and passed a vote of thanks to Earl Russell, Mr. Gladstone, Mr. Bright, Mr. Stuart Mill, and the members for Southwark, for their support and vindication of the people's rights in Parliament.

On Monday, also, there was a great meeting in the Market-square, Hanley, in Staffordshire, at which it was estimated some 15,000 persons were present. Processions from Burslem, Llangton, Tunstall, Stoke, and Fenton, converged in one of the leading thoroughfares of Hanley, and marched thence, accompanied by nine bands, to the square in which the meeting was held. The chair was taken by Mr. J. Mackintyre, a manufacturer from Burslem, and the proceedings were conducted with perfect order and unanimity. There is to be a great gathering of the working men of the West Riding, on Woodhouse Moor, and it is probable that the London trade and benefit societies will shortly decide on using their organisation to agitate for the franchise.

Mr. John Bright has consented to receive the address which was passed at a public meeting to him in Rochdale a short time ago at a banquet that is to

be held some time in the month of October. Earl Russell, Mr. Gladstone, Mr. J. S. Mill, Mr. W. H. Leatham, Mr. E. A. Leatham, Mr. G. Wilson, Professor Fawcett, and other distinguished gentlemen, are invited. A spacious mill belonging to the Co-operative Store, which will accommodate 8,000 persons, has been secured by the committee to hold the banquet in, and the interesting event will be on a grand scale.

The Reform League are taking steps to organise a demonstration at Manchester on a scale corresponding with that recently held at Birmingham. Monday, the 28th inst., is spoken of as the day, but has not yet been definitely fixed. Manchester has been chosen for the demonstration, because the central office of the League for its northern department is there. Arrangements are making with the railway companies to convey people from surrounding towns to Manchester on the occasion at moderate charges. A good many influential speakers have been invited, and among them upwards of a dozen members of Parliament have promised to attend. The exact locality of the meeting has not yet been arranged.

#### Postscript.

Wednesday, Sept. 12, 1866.

#### LATEST FOREIGN NEWS.

The Austrian fleet at Trieste has received orders to sail for Pola and Fiume to disarm. An imperial decree orders an immediate reduction of the army in all departments, and its restoration to the normal peace footing. Baron John has been appointed Minister of War.

A telegram from Paris states that General Castelnau, aide-de-camp to the Emperor, is leaving for Mexico on a special mission. It is stated that he will deliver to the Emperor Maximilian an autograph letter from the Emperor Napoleon.

In the Prussian Chamber of Deputies yesterday the bill for the election of Deputies to a German Parliament came under discussion. Count Bi-mark was present. Herr Twisten, the reporter of the committee, made a speech recommending the adoption of the committee's propositions, and stating that the present bill should be considered not as the completion, but as the commencement of the unity of Germany. Amendments were proposed by Herr S. Isach recommending open voting at the elections, by Herr Koss demanding that the candidates should have full liberty of speech during the elections, and by Herr Schultze, who proposed that the members of the Parliament should receive payment. These amendments were all rejected. A general debate ensued, the bill being opposed by Herren Groöte, Strosser, and Gerlach, and supported by Herren Karlowitz, Simon, and Lowe. Herr Twisten finally replied to the objections raised against the bill, and the debate on the paragraphs of the measure was deferred.

On Monday a body of Papal gendarmes captured near Alatri seven Neapolitan brigands, on whom was found the sum of 7,000 crowns. Three other brigands succeeded in escaping, but were subsequently arrested at Rome. They had also in their possession a considerable sum of money in gold.

A popular disturbance took place at Amsterdam on Monday, in consequence of the annual fair having been prohibited by the municipal authorities in view of the prevalence of cholera. The populace invaded the Bourse, and business was completely interrupted.

General Mouravieff, late President of the commission of investigation into the recent conspiracies in Russia, is dead.

The Porte has promised the French ambassador, Marquis de Moustier, that a portion of the State revenue and the Egyptian tribute shall be transferred annually to the Ottoman Bank for the purpose of redeeming the Turkish loan contracted abroad. The Turkish Government has also engaged to effect a saving of 3,500,000 annually by reductions in the civil list, so as to establish an equilibrium in the Budget.

Conflicts between the Turks and Christians in the island of Candia are of daily occurrence. Energetic military measures have been taken by the Mussulmans. Hussein Pasha, the Governor-General of Macedonia, has been dismissed from his post.

A FIRE OF A VERY EXTENSIVE AND DESTRUCTIVE CHARACTER occurred yesterday morning in White-chapel. The fire broke out in the warehouses of the London and North-Western Railway Company, situate in Haydon-square, and soon assumed proportions of frightful magnitude. For four hours the flames successfully resisted all efforts to retard their progress. A large amount of property has been sacrificed, and some serious accidents occurred.

#### MARK-LANE.—THIS DAY.

Fresh up to our market to-day the arrivals of English wheat were on a limited scale, but, generally speaking, in good condition. Owing to the unsettled weather, the trade for all descriptions was very firm, and factors demanded a further advance of 1s. per qr. The quantity of foreign wheat on the stands was moderate. In all kinds sales progressed steadily, and prices again improved—the quotations realised being 1s. higher than on Monday. Floating cargoes of grain changed hands freely at full currencies. The supply of barley on sale was moderate.



## TO ADVERTISERS.

The Terms for Advertising in THE NONCONFORMIST are as follows:—

One Line . . . . . A Shilling.  
Each additional Line . . . . . Sixpence.

There are, on an average, eight words in a line.

Advertisers of all classes will find THE NONCONFORMIST a valuable Medium for their Announcements.

The NONCONFORMIST is registered for transmission abroad.

Published by ARTHUR MIALI (to whom it is requested that all Post-office Orders may be made payable), 18, Boulevard-street, Fleet-street, E.C.

## TO SUBSCRIBERS.

Stamped Copies are supplied through the Post-office, direct from the Publishing-office, or by any News Agent, on the following terms, for payment in advance:—

Per Quarter . . . . . 0 6 0  
Half-year . . . . . 0 13 0  
Year . . . . . 1 6

Unstamped Copies may be had at the Railway Stations, and at the Local Booksellers and News Agents; but an unstamped copy sent by post must have a penny postage-stamp affixed each time of transmission.

## TO CORRESPONDENTS.

"John Waddington."—Next week.

# The Nonconformist.

WEDNESDAY, SEPTEMBER 12, 1866.

## SUMMARY.

EUROPE is threatened with a revival of "the Eastern question." What is the Eastern question? Is it that "Asian mystery" which Mr. Disraeli himself has never fathomed—the Mrs. Harris of political life—or one of those stock newspaper topics which are taken out of the pigeon-hole when there is nothing of interest stirring? However, the continental press is full of the subject, and tells us that the Czar has hinted that he may ere long, imitating the King of Prussia, have recourse to the "good old plan," "That they shall get who can."

He considers treaty engagements no more binding on himself than other sovereigns, does not see why the Black Sea should any longer be neutralised, and is said to once more cast a longing glance at Constantinople, and to be laying the train for a volcanic explosion among the Christian subjects of the Porte. In another month probably all these sensation reports will have died away, and are not, therefore, worthy of discussion. Actual events do not favour the idea of serious trouble in the East of Europe. The Sultan has been compelled by outward pressure to treat with his rebellious subjects in Candia instead of massacre them, and to consent to recognise the hereditary claims of the new Sovereign of Roumania; and M. de Moustier has put matters in such good train at Constantinople—even to arranging for the payment of the interest on the foreign loan, and for a reduction of the Sultan's civil list—that he is able to leave without difficulty to assume the more important duties of Minister of Foreign Affairs at Paris.

The Prussian Parliament has wisely abstained from lengthened discussion on the Annexation Bill, which has passed the Lower Chambers by an overwhelming majority. But the Committee to consider the Loan Bill of the Government has not proved so complaisant, and recommends that Treasury Bonds should be issued for only one-half the amount required by the Minister of Finance. The Government somewhat contemptuously declines this proposal, and hopes to obtain its loan of sixty million thalers from a full House. But if the Chamber should also be obstinate, will its authority be once more set aside? King William has been receiving a deputation from Hanover to plead for their dethroned Sovereign. But the Prussian monarch held out no hope. With many sentimental regrets, and carefully avoiding the Divine right theory, he declared in an elaborate reply that the annexation of that State was an inevitable necessity—a plea which Russia might urge for the absorption of Turkey, and France for a rectification of her frontier.—Though the Treaty of Peace between Austria and Italy is being very slowly elaborated, these two Powers continue to draw closer to each other, and the Kaiser has given an earnest of his good intentions by sending his fleet into port to be dismantled, and ordering a reduction of his armies to a peace footing.

The vitality of the Reform movement is the greatest domestic event of the season. Working class demonstrations have not ceased since the prorogation of Parliament, and the enthusiasm of those who take part in them is not damped even by the weather. The question has now, as Mr. Gladstone said at Salisbury, assumed a national and Imperial aspect. Wherever the Reform League appears the people assemble by thousands to testify to their desire to be admitted to the Constitution. Meetings like

those at Hanley and the torch-light demonstration in Bermondsey are not to be mistaken. There are also to be gatherings after the Birmingham fashion near Manchester and in the West Riding, and the trades of London are discussing the propriety of using their perfect organisation for securing political rights. The prospect is not agreeable for a Tory Government disposed to "make things pleasant," and not disposed to grapple with the question of organic changes.

Mr. Carlyle, Mr. Ruskin, and their friends, continue their efforts—from which every responsible statesman of the country has wisely shrunk—to rehabilitate ex-Governor Eyre. The philosopher thinks his conduct worthy of "wise imitation." Mr. Carlyle would have no objection, then, to more judicial murders like that of Mr. Gordon, or to the prevalence of martial law in all its horrors, in any colony, three weeks after all danger had ceased. Mr. Ruskin denounces the removal of Mr. Eyre from office as "an act of national imbecility" without parallel in history. We are glad to see that Professor Newman has entered the lists against these literary celebrities who worship naked force, and refuse to receive the verdict of officials and statesmen on Mr. Eyre's career in Jamaica. He remarks with much truth:—"The appalling fact is, that those who regard devotion to morality and justice, and the subjection of office-bearers to the universal law, as of the first and most sacred importance, can no longer, without puerile credulity, expect such devotion from the most polished part of English society. Painful as is the discovery, it is certain that you must go deep below the English gentry to get any sturdy, staunch loyalty to human rights and to public law. This terrible fact proclaims the necessity of a greater domestic revolution than Mr. Gladstone had wished to lead." We are glad to find, from a statement made by the Secretary of the Eyre Fund, that the recall of the Ex-Governor before the completion of his term of office does involve penal consequences. It has brought on him the forfeiture of the customary pension for at least nine years to come. As any any prosecution of Mr. Eyre would probably break down, it is satisfactory to know that he is really punished for his misconduct, and that the consequences involved in his dismissal will act as a salutary warning in all future time to the governors of British dependencies.

## SPEECHES ABOUT REFORM.

SINCE the date of our last issue, two distinguished public men have given us some historical criticism on the subject of the late Reform Bill. Mr. Gladstone, in a speech delivered at Salisbury, and Mr. Roebuck, in a speech delivered at Sheffield, at the "Forfeit Feast" of the Cutlers' Company. Both speeches were characteristic of the men—Mr. Gladstone's moderate, manly, resolute and hopeful in its tone, suave and eloquent in style, abounding in the finest touches of kindly sentiment, modest and reticent in regard to himself, generously eulogistic of his friends, just and considerate to his opponents; Mr. Roebuck's incisive, oracular, egotistic, epigrammatic in expression, harsh, denunciatory, and spiteful in its spirit. It would be difficult to find a more striking contrast than the addresses of these two gentlemen exhibit, and each, no doubt, was fairly representative of the mind from which it went forth as a solemn utterance to the public.

There are two things in which Mr. Gladstone and Mr. Roebuck agree—the first, that a Reform Bill is necessary, and the second, that the carrying of a Reform Bill is practicable—they differ in the reasons they assign for the fact of a Reform Bill of last Session having been defeated.

Mr. Roebuck's account of the matter throws the blame of that defeat on the mismanagement of the Government, and especially on the leader of the Government in the House of Commons. We have some suspicion that Mr. Roebuck allows his judgment on this matter, as well as on some others, to be warped by personal pique. For one who is professing to review judicially the proceedings of the Session, there is a needless show of contemptuousness and bitterness in some of his observations. He goes out of his way for the purpose of burying his sting in the heart of those whom he dislikes. His object, supposing it to have been what he stated, did not require a preliminary infliction of torture on Lord Russell. The noble lord has his failings, and, in the course of a lengthened political career has made some grave mistakes—but it is bad taste, and indicates worse feeling, in Mr. Roebuck to make, because he could not find a convenient occasion for taunting that venerable nobleman with a self-conceit that one would have been reluctant to attribute to the most unfledged political coxcomb. Nor does Mr. Roebuck's treatment of Mr. Gladstone predispose us to trust the impartiality of his critical review of the Reform contest. It has not even the poor merit of originality. It does not come hot from the mint

of his mind. His very phrases, to say nothing of his opinions, were picked up from the arena of strife after the combatants had left it. They are second-hand. The use of them shows a determination to be vicious even after the faculties have lost their power to give effect to the will. We have heard before of Mr. Gladstone's endeavour, first to cajole the House of Commons, and when he could not do that, to bully it. We believe the *Times*, by the voice of one of its principal writers who is also conspicuous in Parliament, might cry out, "That's my thunder." There seems to be a link of sympathy between Mr. Roebuck and Mr. Lowe. The hon. member for Sheffield evidently looks with hope to the junction of the moderate Liberals with the less bigoted and unmanageable of the Tories, and the formation between them of an Administration "representing the united feeling of England," when, it seems, "we shall be enabled to preserve the people of England from the control of ignorance and vice with which we are now threatened, and, in spite of all the demagogues in the world, the people of England will ride triumphant."

Now, we will not do the hon. gentleman the injustice of analysing this rather Transatlantic peroration of an extempore address, nor inquire too closely into the real meaning of his grandiloquence. But we must protest against throwing upon the Russell-Gladstone Ministry the responsibility of having baulked the House of Commons of its good intentions. We have not yet lost all our recollections of last Session. It became clear, even before the Franchise Bill was discussed, that the House did not intend it should become law. Whether we look back upon the repeated combinations of parties, upon the speeches delivered, upon the arguments used, upon the occasional phrases let drop, upon the motions of amendment placed on the notice paper, upon the eagerness for divisions, or upon the passionate excitement with which the announcements of the numbers were received, we think that men who now try to convince us that the House was willing enough to pass a Reform Bill, but was turned aside by the unskillful leadership of Mr. Gladstone, either have a poor opinion of our memory, or think meanly of our understanding. It is very well to put the thing into that shape, as a party manoeuvre. It is a pretext which has an air of plausibility about it for such as are entirely ignorant or oblivious of the facts. But we venture to say that there are not ten men in both the Houses of Parliament who seriously accept that explanation of the history. The determination was to smother the Reform project whatever it might be—the desideratum was to do so without openly opposing the principle of Reform—the hope was that the question might be talked out—the offence given by Mr. Gladstone was his resolution that it should not be so disposed of—and the disappointment of the majority was, that Ministers by adhering to their pledges, and resigning office, virtually remitted the question to the people. This is the only theory which will explain all the facts of the case. The Russell-Gladstone Ministry might perhaps have wisely taken another tactical line—but it would have made no difference in the result. Greater patience no leader could have displayed than did Mr. Gladstone. More splendid or more serviceable talent it would have been impossible to find. But he was in earnest in a House that was not in earnest. That was what made him intolerable. The sham could not be kept in countenance as in palmier days. The Ministry was goaded into resignation, and, of course, the cry went forth that they had capriciously thrown away their opportunities. Does Mr. Roebuck believe it? Does he think he can make the English public believe it? If he do, he is more credulous, or more self-confident, than even he has been taken to be.

## THE WEATHER AND THE CROPS.

UNDER the above heading we usually expect and receive about this time of the year an estimate of the probable yield of the crops, supposing them to have been mainly gathered in. Such an estimate has been furnished for the present year from the usual sources of authority, but we doubt whether it will guide us to any trustworthy conclusions. In scarcely any district of the country is harvest-work completed—in several, a considerable proportion of it yet remains to be done—in the North it is little more than commenced. The skies have never been propitious for many days together—latterly they have been decidedly and pretty constantly the reverse of it. Wind and rain—wind and rain—we rise up every morning to their boisterous greeting, we go to bed every night with the sound of them in our ears. The summer throughout, with the exception of a week or so of tropical heat in the beginning of July, has been an overcast and chilly season, and the autumn is already assuming the usual appearance of November. Aquarius seems to be president, for the time being, of the meteorological department, and floods claim almost as much notice as fields. In a word—harvest prospects are very far from cheering.



It is instructive, however, to note the calmness of the public mind under this infliction. In private life, of course, serious losses must have occurred. Many a farmer's hopes have been dashed, even if his future prospects have not been ruined, by the ungenial weather. Such a season as the present could not pass in this country without sousing head- under many a tiller of the soil previously up to the chin in difficulties. Their misfortune is great, and they deserve our liveliest sympathy. Still they are but a small part of the public, and, as we said, the public is remarkably unexcited on the subject of "the weather and the crops." To be sure, there is a rise of prices in Mark-lane, and the tendency of them is likely to be upwards for some time to come. But no one now anticipates scarcity. We owe it to free trade that we have done for ever with food-panics and famine prices. There have been hot summers and fine harvests elsewhere, if not in these islands. The law suffers us to go down into Egypt, and buy corn that we perish not. Our supplies will, no doubt, cover our necessities. We lose something on account of the bad season—but we can get what is absolutely essential to life and health. It is a great change from a state of things still vivid in our recollections. Men do not go about now with dismay stamped upon their features, and with terror in their hearts, wondering what will become of us next winter. The poorest will doubtless endure additional misery, and hunger will be less easily appeased, or half-appeased, than it has been of late. But nobody supposes that there will not be bread enough and to spare—or that the deficiencies of our insular harvest will not be made up by the surplus of the world. So that wet summers have ceased to alarm as well as discomfort us—and wise legislation forced upon a reluctant Legislature by men denounced as revolutionary agitators has saved us from a world of woe.

But, "*revenons à nos moutons*." Mr. James Sanderson, who writes to the *Times*, and who has the reputation of being a good authority on the subject, is less gloomy in his survey of the harvest and the crops than we might have anticipated. His general impression may be gathered from the following extract from his letter dated Sept. 7. He says:—

Fortunately, this season has proved what many agricultural observers have remarked,—that a cold May, so far from being injurious, is favourable to cereal crops, inasmuch as it prevents them from rushing with a weak stem prematurely into ear, for, although it checks and withers the blade, the roots and rootlets of the plant are at the same time extending and forming a proper basis for supporting strong stems and weighty grain. With June came genial showers and a powerful sun, and suddenly, as if by magic, crops sent forth vigorous blades, tillered into manifold plants, and soon the farmer's hopes outweighed his fears. It is worthy of remark that this season furnishes a striking contrast to the preceding. Last year a brilliant promise was followed by indifferent results; this year a large yield has succeeded gloomy prospects. Last year the English and Scotch harvests were simultaneous; this year the harvest in the North is fully three weeks later than in the South. Last year crops were exceedingly variable, while this year, excepting on badly farmed soils and undrained clays, they are singularly equal.

He tells us that, notwithstanding frequent heavy rainfalls throughout harvest, grain sustained no damage till the 29th of August, and that at the date of his letter, unsecured crops, cut or uncut, although discoloured by the successive rains, were but little injured for malting or milling purposes. But he adds, "With another fortnight, however, of such weather as the present, the consequences will be very serious." In the earliest districts, he informs us, fully one-fourth of the crops are still outstanding, and in the midland counties not more than two-thirds are yet carried to the stackyard. In the northern counties of England a half, at least, of the crops remains uncut, and not above a third has been secured. In Scotland, two-fifths may have been cut in the very earliest districts, and a very small portion housed—but in the rest of the kingdom north of the Tweed "the harvest of 1866 is still in the future." The general estimate of the yield is given as follows:—

It will be observed that the crops in England are superior to those in Scotland, from the unusual circumstance of there having been a greater and more regular rainfall in England than in the north. Indeed, with the exception of wheat, all the crops in England are average or above average; while in Scotland, with the exception of barley and potatoes, all crops are under average. Taking both together I estimate the wheat crop at 7 per cent. below average; barley, above average; oats, average; beans, ditto; peas, 20 per cent. above average; turnips, fully average; and potatoes, above average. Everywhere pastures are abundant, and, taking grass and roots together, the supply of autumn and winter food for stock was never more plentiful. A depreciation in the prices of all artificial foods may, therefore, be confidently expected. A great demand in autumn for store as well as fattening stock will be another consequence of the large supply of native stock food; but with Ireland, the north of Scotland, and Wales, as well as many local districts, full of surplus stock, no fear need be entertained of the supply falling short of demand.

The foregoing estimate, however, must be considerably abated in consequence of the subsequent continuance of heavy rains. Still, the general tenor of the reports sent up from the agricultural districts is one of complaint rather at the retarda-

tion of the harvest than of destructive damage to the crops. "We do not hear of much sprouting," is not an uncommon remark; or, as in Warwickshire, "There are some instances of sprouting, although, happily, the coolness of the temperature has tended to prevent the latter damage becoming serious at present." On the whole, while there is something to regret, there is not any very great harm sustained at present, and, should the weather become settled, the harvest may be reckoned a very fair one, all things being taken into consideration. Another week or ten days of wind or rain will throw the balance largely on the other side of the account.

#### PRESIDENT JOHNSON.

THE politics of the United States are always a puzzle to Englishmen, whose public instructors, with some honourable exceptions, supply only limited and one-sided information on the course of events across the Atlantic. The facilities for hoodwinking the British public on American questions are remarkable. There is abundant material for concocting caricatures of national life on the other side of the Atlantic. The truculence of a Stevens and the fanaticism of a Sumner can easily be passed off as characteristic of the party to which they belong, while the coarse invective of a Johnson is kept back from ears polite. The advocates of the South during the civil war have recovered from the discredit caused by the utter failure of their hopes and predictions, and have returned to their first love. Their teachings seem to be accepted in as good faith as though they had not formerly been discredited. Consequently the readers of the *Times* and other papers of like views get the idea that the Southern States are fighting the battle of equal rights, and that their Republican opponents are excluding them from their place in the Constitution in order to maintain their own supremacy, and keep their heel upon the necks of the vanquished. Intelligent people might be disposed to mistrust this representation of the case. But the truth is there is no desire to understand American politics. It is not genteel to know anything to the advantage of our democratic cousins, or to affect any interest in those principles which underlie their political struggles, albeit the welfare and progress of a great and kindred nation may be intimately affected by them.

Is Andrew Johnson entitled to the extravagant eulogies which have been heaped upon him by some of our journals? A few facts will suffice to answer the question. For some time after his sudden installation as President by the assassination of Mr. Lincoln, his moderation and clemency won for him golden opinions. He seemed disposed to act the becoming part of moderator between contending parties in a time of fierce passion and excitement. But the confidence and applause he won from the conquered South turned his head; his early antipathies to the negro returned; and Mr. Johnson, ere long, relapsed into a headstrong partisan. However much the course he has taken may have resulted from the abuse heaped upon him by extreme opponents, the action of Congress as a legislative body during the late Session was not sufficient to excite his antagonism. The President took up the position that the Southern States were not out of the Union, and ought, therefore, to be taken back with their rights unimpaired. Still he was obliged to make some exceptions to this principle. The restored States must accept emancipation in theory, and repudiate the Confederate debt. But Congress naturally desired to secure the fruits of the victories which had cost the North so dear, and the plan of reconstruction, adopted by it after long deliberation, was embodied in a constitutional amendment, guaranteeing the civil rights of the negro, already theoretically conceded, and the public debt; abrogating the plan of representation which had given the South an increased voting power for slave property before the war; and legalising the past legislation of Congress. This proposal, it will be observed, entirely ignored Mr. Thaddeus Stevens' theory that the excluded States should be treated as disorganised territories, and was silent on Mr. Sumner's panacea of negro suffrage. A compromise so very moderate was not strongly opposed by the South, and the Conservative Republicans acquiesced in it.

But President Johnson refused to accept the olive branch of conciliation. He allowed himself to be swayed by personal vanity and pique rather than calm statesmanship, and repudiated the reconstruction plan of Congress. His scheme was to admit the South without guarantees, and he would have no other. The decision of the Legislature went for nothing in his eyes. The opportunity of effecting a reasonable arrangement was thrown away, and the people of the North witnessed the grievous spectacle of the chief magistrate of the Republic repudiating the acts of Congress, treating their representatives with coarse contumely, and throwing himself into the arms of the party, North and South, who had promoted disunion, and fomented civil war. We

fail to see in this course any claim to admiration. It is impossible to understand the merits of a policy which has kindled anew the hopes of a defeated minority, resuscitated bitter partisanship, and precipitated a dangerous crisis in the fortunes of the American Republic. Instead of guiding the rational feeling of the commonwealth to a moderate issue, President Johnson has allied himself with Mr. Fernando Wood, and become a Southern partisan. The Democratic party has suddenly sprung into life under his auspices, and the Philadelphia Convention is the fruit of his selfish rashness—a convention where the Johnson party pulled the wires, where leading Democrats sat silent, and where Southern delegates accepted for the occasion a "platform," which was immediately denounced by all their leading journals.

Suspecting the weakness of the cause he has taken in hand, Mr. Johnson is making a tour through the Northern States to stir up public feeling on behalf of himself and his new party. Though, during the Session of Congress, his course was rather that of an imperious dictator than of a constitutional ruler, he is conscious that the opinion of the people will ultimately decide between him and his opponents. The autumn elections to Congress are approaching, and the question for decision is well understood in America, though egregiously mystified by the President's English admirers. "The real issue is," as forcibly stated by the *Daily News*, "whether the Constitution shall be amended so as to give equal civil rights to the freedmen and equal political representation to the North with the South, or whether the old Union shall be restored with Southern preponderance and no provision for the protection of the freedmen in their rights. Congress represents the policy of caution, and the wise healing its proposals would bring; Mr. Johnson represents a policy of concession which would give back to the South nearly all that the sacrifices of the war have purchased from it. Congress is for a lasting union founded on equal justice to both races and sections—Mr. Johnson is for leaving the negro to his fate, and the North to its diminished share of Federal power. Congress would take precautions which are admitted to be wise, and just before entering again into Federal alliance with those who have misused their power—Mr. Johnson would have no real precaution taken, but would remarry the sundered sections in a hurry, leaving the North to repent at leisure."

There are some signs that the North is weary of political strife, and anxious to promote reunion at some considerable sacrifice. It is this tendency of which Mr. Johnson and his friends are taking advantage. Probably in the great cities and among the commercial classes there is a disposition to leave the negro to his fate now that the Union is restored. But the result rests not with them, but with the great mass of freeholders, who care more for principles than for party leaders, whose political views are not biased by selfish considerations, and whose stern resolution conquered the South in the late war. Until they have given their deliberate vote, we shall be loth to believe that the Northern people are content that the results, gained by the late conflict are to be thrown away to gratify the passion and whims of an accidental President, and that negro emancipation is to become "a mockery, a delusion, and a snare."

#### SUCCESS.

Success is pleasanter in prospect than in realisation. As we follow it, and catch sight only of its back, its attractions are strangely piquant—when we overtake it, and look it in the face, it commonly disappoints, sometimes mortifies us. To desire success with vehement longings—to press on towards it through all sorts of obstructions—to gain upon it by persevering and occasionally exhaustive efforts—to leap over the hedge and take short cuts in pursuit of it—to keep it ever in sight by day, and lie down in weariness to dream of it at night—to be more and more excited as one comes up with it—to bless oneself and one's stars when at last he lays his hand upon its shoulder—all this is common enough, and belongs to the everyday life of every individual. What is not usual is to know what to make of it when you have got it; to find the real thing correspond with the ideal, and to obtain from it the sort of satisfaction for which you so hopefully tracked its footsteps. Men say, as a matter of course, when they have succeeded, that it is the happiest moment of their lives. They are expected to say so—they think it ought to be so, and assume that it must be so—but the happiness is very much like the effervescence of champagne—it passes off before they have time to enjoy it, and leaves behind it a dead sweetness which is not so palatable as could be wished.

Even as to immediate enjoyment, however, success seldom turns out to be precisely the kind of bliss



we had bargained for in our thoughts, when we set out in search of it. Much depends on physical temperament and psychical idiosyncrasy. There are some people who can realise instantaneously, and, as it were, by a flash, all that there is in success capable of giving pleasure. Their quick, imaginative, impulsive natures appropriate to themselves, in a moment, whatever there may be in the object realised that is in affinity with their hopes and wishes, just as a chemical agent coalesces at once with that constituent of a compound body which has the strongest attraction for it. There are others that are sluggish in receiving impressions, and that can only take them one at a time. And between these two extremes there is an indefinite number of gradations. Some people success intoxicates—to some it comes almost as a misfortune. The first are made foolish by it, lose their balance, frequently come to grief, and generally, when they have slept off their first excitement, and sobriety returns in company with a feverish pulse and a headache. The last hardly come to know the joy of success until its freshness is gone, and they are more sensible of their loss in the way of customary stimulus to exertion, than alive to the new advantages they have obtained. Very few people indeed hit the *media via* between the over-excitement which paralyses, and the cold scepticism and cautiousness which flitters away, the true enjoyableness of success. It is neither by draining the cup at a draught, nor by sipping the glass at long intervals; that the appetite for success is best appeased—for the true enjoyment of it consists in the use we make of it.

The gratification which follows the achievement of success, however, depends for its character and limits much more upon the nature of the project which has been realised, than upon the temperament of the man who has realised it. Where the object aimed at is final, there is something upon which the desires may satisfy themselves, and the affectionate drink their fill of bliss, there is sure to be disappointment among the lees of pleasure, if only for the reason that hope is no longer the cup-bearer of the soul. Success, on the way to success, yields most satisfaction, because it dispenses meat to immediate cravings, and leaves an ideal good to supplement all deficiencies. If the object be an illegitimate one, it may be fondly caressed, but in secret only, and amid many misgivings and apprehensions. Where it relates to fortune, or fame, or anything external, but relating to ourselves, success will, of course, be valued in proportion to the standard by which we measure such things—if by reason, then our gratification will be reasonable; if by imagination, then the event will be sure to fall short of our wishes. No success is more enjoyable, perhaps, than that which crowns our efforts in behalf of others, for in that case experience never calls upon us to deduct a heavy tax from the proceeds of our sympathising fancy. In general, success is duty presents the fewest drawbacks, but even then the durability of the pleasure it yields is inseparable from the consciousness that it has laid the foundation of further duty.

Failure is a far less searching discipline than success. Many more men behave themselves creditably under the one than under the other. The first is a summons to exertion, the last an invitation to indulgence—and exertion rather than indulgence, is, in the present state of things, the ordinary condition of moral health. The old fable is perpetually receiving new illustrations—the traveller who has braved the blasts of Boreas, breaks down under the sun's rays. There is less danger to a man in swimming against the stream, than in being deliciously floated down by it. The carousal after conquest is more to be feared than the struggle that precedes it. It is when men puff off their boots, don their dressing gowns, and fling themselves back in their easy chairs, that they are most strongly tempted to forget manhood. The virtues ill-assort with effeminacy—and the revelry of the victor too often leaves the door of opportunity ajar for his foe. Doing is better and safer than enjoying, though not by any means so pleasant—but, after all, pleasure in doing is a higher order of enjoyment, than pleasure in having. Life on earth is the conjugation of the verb to do—it is most at a loss when set to conjugate the verb to possess. Yet no man would choose to remain in ignorance of what it is to be successful. Neither is it best for him that he should. If accepted as a refreshment by the way, success not only yields enjoyment, but recruits the strength—but then it must be taken as at a station on a journey, where thoughts of home reconcile one to shortcomings.

"Fire," says the proverb, "is a good servant, but a bad master." Very much the same may be said

of success. Run after it, and it jilts you—leave it to follow you, unconcerned whether it join you or not, and, should it come, it will prove itself very agreeable company. As a terminal motive to action or self-sacrifice it is but a poor thing at best. As a ground of duty, it is both narrow and unsafe. We must aim at something higher than success if we would hit the mark of a really useful life. "Duty," says one of the old Puritan divines, "is ours—events are God's." We may read the aphorism in a much broader than the mere theological sense of it. The rule of our daily walk should express rightness, and then pleasantness will, sooner or later, come out of it. To be careless about success for its own sake, and to give chief attention and pay humblest deference to moral obligation, ensures satisfaction at any rate, nourishes self-respect, and very often brings success almost unsought for to one's feet. Coming thus, it comes in its happiest mood and in its best guise. Vehemently courted, it is coquettish, and, like most flirts, disappoints expectation. Treated as of secondary importance, it often puts itself in your way, but tricked out in no illusory attractions, and, consequently, as helpful as it is agreeable.

On the whole, and especially in the prosecution of any great and beneficent enterprise, success is less inspiring than most people are prone to believe. It may prove your methods to have been well chosen, but it does nothing to justify your objects. The successful man is not necessarily the man to be envied—not always the happiest man. Human nature cannot have its own will long without becoming deteriorated by it. We are appointed to struggle, and in struggling our highest life is developed. The time will come when the laws of our present condition will cease, and when we shall be able to bask in the sunshine of success without danger to our virility, or enervation of our virtues. Till then, it is our wisdom to accept our lot, and make the best of it—to seek for our enjoyment in our work rather than what the work produces—to till the soil, and dismiss all needless anxiety about the harvest—to be more concerned that we should be right than that we should succeed—in a word, to bear ourselves like well-disciplined soldiers, with whom strict obedience is the most sacred of obligations, and who are thereby absolved from responsibility as to results. Then, so far as success is vouchsafed us, it will be grateful—so far as it is denied, it will not disconcert us. Thus, living, our life will be its own success.

## Foreign and Colonial.

### PRUSSIA.

The King of Prussia has just put an extinguisher upon Hanover. The other day he received a deputation of Hanoverians, praying him not to annex the kingdom to Prussia, but to be contented with making it part of the North German Confederation. They conjured the deeply moved Prussian King to grant their petition by the sacred ties of kindred, and of royal promises given by his own predecessor—and accepted by the predecessor of George of Hanover. "At the grave of King Ernest Augustus, your Majesty's lamented royal brother once promised to him a faithful support." The King raised the suppliants, but inclined not to their prayer. The King of Hanover had been offered his choice of alliance or hostility. He had accepted the latter with his eyes open. Providence was on the side of Prussia, and demanded the annexation now irrevocably determined on. Nothing remained, said one of the deputation, "but to convert the bitterness and excitement partially created by the intention of annexation into a sentiment of hopeless resignation to the unavoidable decrees of Providence."

The semi-official *North German Gazette* contains an article upon the anti-Prussian attitude assumed by the Belgian press. The article says:—

The hope that after the conclusion of peace the Belgian press would be careful to treat Prussia with more consideration has not been fulfilled. On the contrary, it is proving itself to be a decided enemy to the national development of Germany. The Belgian press would do well to take heed lest at some future time it be reckoned among the enemies of Prussia. The journalists of Belgium fear one powerful neighbor, insult another, and repress all national liberty in their own country. Let them at least become conscious of the responsibility they incur.

In the Chamber of Deputies on the 7th the Annexation Bill was adopted by 273 against 14 votes. Among those who voted in the minority were Dr. Jacoby and Herres Groote and Kappelmans. The Polish deputies abstained from voting. Subsequently Count Bismarck laid before the House a bill for the incorporation of Schleswig-Holstein with Prussia, expressing at the same time a wish that it should be dealt with by the Chamber with the least possible delay.

The Prussian press in general (says a letter from Berlin) considers the change of Ministry in France as indicative of continued peace between the two nations, and no one doubts but that along with the retirement of M. Drouyn de Lhuys the policy of compensation for the increase of Prussia is given up by France.

As long as the guidance of the foreign policy of the Tuileries was in the hands of M. Drouyn de Lhuys, whose leaning towards Austria was pretty well known, it was thought here that in spite of the friendly assurances of the Emperor a war policy might have crept into the councils of the French Cabinet. This distrust is now dispelled.

In consequence of the occupation of Mayence by the Prussians, France has mooted the question of Luxembourg at Berlin.

The good relations which have lately subsisted between the Prussian Government and the Lower Chamber have continued only as long as the latter allowed the Government to do just what it pleased. No sooner does a difference of opinion arise than the Ministers show the old disposition to set the Chamber at defiance. The Committee of the Chamber of Deputies on the Loan Bill having cut down the sum to be allowed from 60,000,000 thalers to 30,000,000, the Minister of Finance has just declared that the Government attaches no importance to the resolution of the Committee, and will not accept the amendment. It remains to be seen whether the Chamber shares the Minister's contempt for the Committee.

German diplomacy is still busy with the reorganisation of the new Confederation. The ratification of the treaties of alliance were exchanged on the 8th inst. between Prussia and Oldenburg, Saxe-Weimar, Brunswick, Anhalt-Altenburg, the two Schwarzburgs, Waldeck, the two Lippe, Saxe-Coburg-Gotha, Reuss (cognate branch), and the Hesse Towns, and between Prussia and the two Mecklenburgs on Monday. Up to the present time the negotiations with Saxony have not referred to that kingdom's future position in the North German Confederation. Before entering into negotiations on this subject Prussia demands that the Saxon troops should evacuate Konigstein, which it is believed they will shortly do. The negotiations between Prussia and Hesse, relative to the future position of the Grand Duchy of Luxembourg, make but slow progress. The Grand Ducal Government rejects all the propositions relative to the entrance of Luxembourg into the Confederation of the North, and formally demands the evacuation by the Prussians of the fortress of Luxembourg. Prussia nevertheless persists in her demand, and refuses to withdraw her troops from the fortress.

The entrance to the Prussian army into Berlin is postponed until the 20th. The troops who will march into that town and be settled there on that day and the succeeding, will be composed of the corps of the Guards and the greater part of the 3rd corps d'armée, and will form a force of about 50,000 men.

### AUSTRIA.

It is said that the plan of a Federal constitution is now abandoned, and that the dualist scheme will be reverted to, Hungary being accorded a responsible Ministry.

A Vienna letter states that the Emperor of Austria has received the Italian plenipotentiary, General Menabrea, with marked courtesy, and has assured him that the cession of Venetia to France was in no way intended as an affront to Italy, but was made in pursuance of "entire engagements" with the Emperor Napoleon, by virtue of which Austria, "whether victorious or vanquished," was bound to lend herself to the accomplishment of the French programme of 1859.

According to the *Tagesbericht* of Vienna, the fête day of the Emperor of Austria was a gloomy affair. The Emperor Francis Joseph appeared exceedingly downcast; in the afternoon he summoned all the councillors of the Crown, and, with tears in his eyes, addressed them in the following terms:—

This is my fête day. Such occasions remind a man, even the best placed, that he has made another step towards the tomb, and that he ought in future to do his best, according to his knowledge and his conscience. If my people have desires which are not yet realised, I will stretch out my hand to aid them. I do not wish my paternal intentions to be doubted. Speak frankly, gentlemen. What is the opinion which predominates among the populations?

The Ministers remained silent with the exception of one, who replied, "Sire, to speak frankly, public opinion is in despair." The same Minister afterwards explained to his Majesty the wishes and fears which had taken root in the mind of the public. The Emperor dismissed his council with these words:—"All that state of things must change, and upon the people shall fall my birthday gift."

Major General von Moring has left for Venice, to carry out the transfer of Venetia to General Labat, the Commissioner of France, who will hand over the Queen of the Adriatic to the representative of Italy.

A complete reconstruction of the conscription system for the army is to take place, and it is expected that the result will be the doubling of the available forces of the empire. The Archduke Albrecht has been appointed generalissimo of the forces.

Franc Pulsky has not derived much advantage from the graceful act of the Emperor of Austria in according him permission to return to Hungary. The unfortunate patriot sought leave to take a farewell of his dying daughter: he has only reached Pesth in time to bury both his daughter and his wife. The former died on Wednesday of typhus fever, and the latter on Thursday of cholera, and both had passed away ere Pulsky had arrived at Pesth.

The Emperor, with a view to economising to the utmost, and wishing himself to set a good example, has ordered reductions to be made in his household, by which the civil list will be diminished 2,355,000 florins.



## TURKEY.

Mustapha Pasha was to leave Constantinople on September 8 for Candia, with conciliatory propositions from the Porte to the Cretan insurgents. Many of the Mussulman inhabitants of the rural districts of Candia have abandoned their homes and taken refuge at Canes. The Turkish authorities declare, notwithstanding the assertions of the Greek journals, that not a single drop of Greek blood has been shed since the outbreak of the disturbances. They assert, moreover, that the Christians have assassinated several Mussulmans, and seized the cattle and property of those who had fled to Canes.

## AMERICA.

The latest ordinary advices from New York are to Sept. 1.

President Johnson has been starting it in the principal cities of the Union, accompanied by General Grant, Admiral Farragut, and Mr. Seward. At New York he is said to have received an enthusiastic reception. He was entertained by the prominent citizens at a banquet at Delmonico's. The President made a speech, expressing his determination to carry out his policy and restore the Union. Mr. Seward also made a speech, in which he said that the press cried for war with Mexico, Spain, and England. He himself favoured all wars which the nation required, but—referring to the refusal of Congress to admit the Southern representatives—he did not want to go into the field with one leg, and was a little impatient to have the lame leg made right.

The New York State Senate passed a motion of welcome to the President. Several Republican senators violently attacked President Johnson, accusing him of officially sanctioning the assassinations and massacres in New Orleans, and declaring that his policy would cause another civil war.

In continuing their route to Chicago, the President and his suite were entertained at a banquet at Mr. Seward's house at Auburn, when the latter introduced the Mexican Minister, Signor Romero, and said that he hoped by November next the Mexican Republic would be delivered from the last vestige of foreign invasion. General Grant proposed Signor Romero's health, and the success of the cause he represented.

Wendell Phillips, in the *Anti-Slavery Standard*, violently attacks President Johnson, urging Congress to depose the perjured usurping traitor. General Butler has made a speech in Massachusetts, denouncing the President, and advocating the exclusion of the South from representation indefinitely. He referred to the New Orleans riots, and said that the President had tried to gloss the whole affair over. Butler concluded by declaring that unless the Northern people were firm in sustaining Congress they would have their work of the past four years to do over again. "If this state of things cannot be altered," said Butler, "we will march again, and we will be to him who opposes us!"

Delegates to the Republican Convention of Philadelphia have begun to arrive in that city, and at a meeting President Johnson had been denounced.

A strong body of Federal soldiers had been stationed as a guard at the residence of Governor Wells, in New Orleans, at his own urgent request.

Major-General Gordon Granger has made an official report to the President concerning the disposition of the Southern people. He states that he found no symptom of organised disloyalty to the general Government; but found the people anxious for Northern capital and labour, and generally well disposed towards Northern men. Numerous rumours of secret societies being organised to renew rebellion proved upon investigation to have originated in the establishment of benevolent societies for the relief of widows and orphans of Confederate soldiers fallen during the war. He found travelling safe, and discussed freely with the people the political events of the past five years without encountering any ill-treatment. He mingled with the people freely, and generally disguised his rank, in order to get more accurate information. The General declares that those who have assaulted officers of the Freedmen's Bureau, and maltreated freedmen, form but an insignificant minority in the community. The outrages perpetrated are few and far between, and he declares it both unjust and ungenerous to charge the responsibility for such acts of lawlessness upon the whole Southern people, and that highly-coloured reports of isolated cases have been maliciously sown broadcast over the North in order to mislead public opinion as to the actual condition of the South. He has generally been able to trace all lawlessness to some specific local cause. General Granger further declares that the Southern people manifest no disposition to revive slavery, or to repudiate the national debt; but that they regard their exclusion from representation in Congress with painful apprehension, believing it to be part of a plan for perpetuating the existence of a political party. The General urges as the best means of correcting existing evils a more free intercourse between the people of the North and the South, the establishment of greater political, social, and commercial freedom, and a more kindly allowance for each other's peculiarities.

## FOREIGN MISCELLANY.

The cattle plague is reported to have broken out in Gallia, Hungary, and Moravia.

The Ex-King of Hanover has purchased, as his place of residence, the villa of the Duke of Brunswick at Heitzing, near Vienna.

The South American allied Republics have determined to continue a retaliatory war upon Spanish commerce.

The Queen of Spain, accompanied by Marshal Narvaez, the Prime Minister, paid a visit to the Empress Eugénie at Biarritz on the 6th.

It is supposed that the gaming tables of Ems, Homburg, and Wiesbaden will be suppressed by the Prussian Government.

According to the St. Petersburg papers, the insurrection in the Caucasus has been put down. They add that it never was a matter of much importance.

**FATAL BULL-FIGHT.**—According to a Provencal paper, in a bull fight which took place at Nîmes on the 2nd inst. a *danderillo* was killed by the fourth bull, which planted its horn in his breast at the moment when he was leaning forward to stick the decorated dart in the beast's nape. The fatal event, the account adds, produced a painful emotion among the spectators.

**HEALTH OF THE EMPEROR NAPOLEON.**—The *Times* Paris correspondent says it is unfortunately certain that his Majesty's health is by no means so good as his friends could desire, and although his departure for Biarritz has been positively announced, it is very probable that he will not go there at all, and his medical advisers are opposed to his interrupting the treatment he is now following. It would seem that the Emperor was well enough to go out hunting on Thursday.

**THE FRENCH EPISCOPATE.**—A most extraordinary statement is believed in official circles to be authentic, to the effect that the whole of the French Episcopate have signed, at the order of the Pope, a letter to the Emperor, declaring their intention, in case the Pope should be compelled to leave Rome, to join him in a body. What would the Emperor do? In all probability point out with calm lucidity to France that lie without bishops may still be an object.—*Spectator*.

**AN HONEST GOVERNOR.**—A curious anecdote comes from Venice, given as from a good Italian source. It is to the effect that the governor of that city, General Alemani, has sent his heavy baggage to Vienna, and that before doing so he insisted on having it examined by persons belonging to the municipality, and made them seal up the packages. Attacked in the most violent manner as a public functionary, he was determined to secure testimony to his personal probity.

**THE RESIDENCE FOR THE POPE.**—According to the *Nord*, England is most anxious that the Pope should take up his residence in the island of Malta. Probably the English Government does not trouble itself about the matter. There is, however, a curious article in the French Roman Catholic paper, the *Monde*, in which, lamenting the state and prospects of the Pope, it hints that a residence at Malta would secure both Pope and cardinals more liberty than they are likely to have at Rome.

**THE PROGRESS OF GERMAN UNITY.**—As a step towards similarity, and, perhaps, ultimately to union with the Northern Germanic Confederation, Baden, Bavaria, and Wurtemberg are about to adopt the thaler as the current coinage of those countries; and it is reported that an undertaking under the patronage of Count Bismarck is being set on foot to tunnel through the Alps near the St. Gothard Pass, and so to open a direct and unbroken railway communication by way of Switzerland between Germany and Italy.

**THE SCENE OF THE BATTLE OF SADOWA** is now being wasted by the cholera. There are not more than a few thousands of inhabitants in the whole district, and of these 200 died in a few days. A letter from the late seat of war says:—"There are at this moment under treatment in the Prussian hospitals more men by one-third than the whole army we sent to the Crimea; four times more than the troops engaged at Inkermann. There are no less than between 33,000 and 34,000 under treatment (mostly fever and diarrhoea), so we perceive the most perfect organisation cannot check the spread of disease."

**THE CHOLERA IN INDIA AND IDOLATROUS SERVICES.**—During the prevalence of cholera the people (says a Bombay correspondent) offered sacrifices by hundreds, but all in vain. Then many reproached the gods. They cursed Wodakappa and Jumbiah, the chief gods of this place. On the death of a young man in the house next to ours, the parents and relatives not only cursed Wodakappa and the rest, but they took handfuls of earth and threw it on the face of the idol as it was carried near the house. One day, as a woman was passing near our house, she took a handful of dust and threw it on to us, saying, "Cursed be ye that brought such a disease into the world; the temple of the goddess in Kolapoor was destroyed by you Feringhees, and from that time the world suffers the wrath of that goddess." We taught the people that Jesus Christ is the Holy Lamb of God, who has shed His blood and offered Himself a sacrifice for the sins of the whole world, and that He is not only able to preserve us in the time of pestilence, but also to save us from our sins and the coming wrath of God.

**MODERN BATTLES.**—A pamphlet on the needle-gun by General de Gondrecourt contests the idea that battles of the present day are more sanguinary than those of former periods. The writer says:—"At Borodino the combatants lost a quarter of their force; at Magenta and Solferino an eighth; at the battle of Sedan, fought between the Prince de Condé and the Prince of Orange, the two armies lost a third of their numbers, and Condé had three horses killed under him by the rude muskets, old halberds, and pumy pistols of that time, so far behind the present epoch of the needle-gun. Lastly, at the battle of Sadowa, the Prussians and Austrians lost an eighth of the troops engaged, and yet fought with obstinacy." The inference which the General draws is that the new arms kill more quickly, but the battle is of

shorter duration. The net result is that there are less victims. Besides, although it may be imprudent not to possess the new engines of war, they do not suffice alone to assure the victory. That depends above all on the genius of the general and firmness of the soldiers.

**SIR HENRY STOKES AND THE PEOPLE OF JAMAICA.**—In an article referring to the departure of Sir Henry Stokes, the *Kingston Morning Journal* says, "From even the most distant places crowds of people of all classes came to see for the last time, and to say 'God speed' to the governor, whose public and private virtues they so loved and revered. The old island militiamen, who had not been called out for years, volunteered to form his escort. The coloured population knelt to bless him. All classes of society and all sects of Christians sorrowed for his departure. The 'particular people' were of course absent; Sir Henry was no favourite with them. The few who were present were so from accident, and the demonstration was chiefly on the part of the vilified races, who felt that on the departure of Sir Henry Stokes they were losing a friend and protector, one who had stood between them and ignominious death, and whose short career in the island was marked by a determination to recognise no distinction of race, but to do justice to all."

**THE NEW ORLEANS "MASSACRE."**—General Sheridan's report on this disgraceful event, which has been for some time suppressed by President Johnson, has at length been published. The outrage, it may be remembered, consisted of an unprovoked attack by Southern braves on the members of the Free-Soil Convention sitting in that city about the end of July. General Sheridan expresses in strong and almost unmeasured terms his opinion of the conduct of the mayor and of the police. He speaks of Mr. Moore, Mayor of New Orleans,—"the same Mayor who was in office when Admiral Farragut and General Butler took the city, and who refused to make any surrender of it,—as the ultimate cause of the riot. Thus man," says General Sheridan, had "in the organisation of his police-force selected many desperate men, some of them known murderers,"—"the Mayor's 'Thugs,' as they were called. These 'Thugs' seized the occasion of a shot fired, perhaps by one of the freedmen of the Convention, but quite as likely, says General Sheridan, by one of themselves, to fire deliberately on the Convention through the windows. When a white flag was put out the 'Thugs' went in, and 'opened an indiscriminate fire on the audience till they had emptied their revolvers. Many of those wounded and taken prisoners were afterwards fired upon by their captors." General Sheridan writes with no sympathy for the Free-Soil Convention, some of the leaders of which he stigmatises as "bad men," but he calls the massacre one "not excelled in murderous cruelty by that of Fort Pillow," and says that the judges of New Orleans will deal out no justice, one of them at least, Judge Abel, being as dangerous as any of the crew.

**A SAD EPISODE OF THE LATE WAR.**—The Austrian report of casualties in the battle of Sadowa, fought on the 3rd of July, returned Major-General Posacher as severely wounded. His wife could obtain no further information as to his fate until, on the 8th of July, she received a telegram, which said that General Posacher was lying in Prague badly wounded, whether she immediately hurried. For ten days she wandered through the hospitals in Prague and in all the surrounding villages, seeking in vain for her husband or for any certain news concerning him, and at the end of that time, unsuccessful, but in hopes that he had been taken to some other hospital, returned to Vienna. No more information reached her, but on the 10th of August she heard that General Posacher was lying in a village near Konigsgratz under the care of a Prussian surgeon. With fresh hope she started, and, after vainly seeking through the hospitals near the battlefield, at last found an Austrian soldier who told her that on the evening of the battle he had seen some Prussian officers and soldiers bury an Austrian General, but the man did not think that it was General Posacher. Frightened by hearing this, but still in hopes, she went to Horitz, again sought through the remaining hospitals, again unsuccessfully; half heart-broken, she returned to the field of battle, got the soldier to show her the position of the Austrian General's grave, and, with a desire of proving to herself that her husband was not buried, but still alive, had it opened, when, to her horror, a well-known love-token that she had given to her husband on her wedding-day, lying on the breast of the corpse and exposed to view, by the coat and shirt having been torn open, probably to give air to the dying man, told her that she must abandon all hope of ever again in this world seeing him to whom she had given the token.

**RUSSIAN POLICY.**—It is said that Russia is about to take a more active part in European politics. One of the semi-official journals declares that, "as the settlement of Europe made in 1815 has been completely upset, there is no reason why Russia should be bound by the Treaty of Paris of 1856, that the Black Sea must be free to her again, and that the injurious obligations imposed on her by a coalition of the Western Powers are no longer binding. Russia, pursues the Paris correspondent of the *Times*, sees the political waters of Europe troubled, and she is disposed to fish in them. Many persons imagine that in a year's time, when the great Paris Exhibition is drawing to its close, we shall be on the brink of a war between France and Prussia. What if, instead of that, we saw the Eastern question opened, and France and Prussia in alliance? The tendency seems in that direction. We cannot imagine France attacking



Prussia for the mere pleasure of beating her, and then retreating within her former limits—always supposing her victorious, which is by no means certain. The object of such a war must be an extension of frontier, and such an attempt would array the whole of Germany against France—the Austrian Germans not excepted. Germany feels her strength, and will relinquish none of her territory. On the other hand, there are various indications that the Eastern question will soon become prominent, and very probably the cause of war. Russia is concentrating troops at Kharkov, a good central position, convenient for a strike in various directions. In Serbia, we learn from Vienna, large armaments have for some time past been making, and a great number of rifled cannon have been ordered. National committees are said to be active in the Christian provinces of Turkey, and only wait a signal to begin about an insurrection. The hand of Russia is discovered in this, and Austria is on her guard. The Austrian consul at B. has deposed that he has been summoned to Vienna to supply information. According to a letter from Vienna, in the Paris, the Emperor of Russia lately said to the Minister of a foreign Power that he "could not behold with indifference the establishment in Europe of the principle of the predominance of force over right."

**TESTIMONY TO THE SERVICES OF THE JAMAICA COMMITTEE.**—The following resolution, accompanied with an expression of cordial approval, was unanimously passed at the annual public meeting held at the Baptist Chapel, Spanish Town, on the 1st of August last, in commemoration of the abolition of slavery in the island and the British colonies generally, the Rev. J. M. Phillips in the chair. It was also resolved that the chairman should send the resolution to the Jamaica Committee in the most respectful manner, and by their acceptance of it as a sincere though imperfect expression of acknowledgment, for the important services the committee has rendered to the cause of humanity and justice in the island during a period of great distress and of unexampled social and political disturbance, consequent on the action of the local government after effectually suppressing the riot at Morant Bay.

Resolution.—That while this meeting acknowledges the obligations under which they are laid to the Anti-Slavery Society, they cannot possibly fail to feel deeply indebted to the Jamaica Committee for their generosity and kindness in devoting means, goods and power, eminent hamsters of Great Britain, to such proceedings during the progress of the country by the Royal Commission, in relation to investigations as to the justice or otherwise of the compensation to be made to the planters or otherwise exemplified towards such as were reported or suffered in any other respect during the operation of martial law, or subsequent to its proclamation.

At the same time, this meeting is constrained to bear their testimony and heartfelt testimony of admiration and gratitude to Messrs. Gervis and Payne for the great ability and tact they displayed in the performance of their duty, added to their entire unflinching, and almost unparalleled efforts to serve the objects of their mission.

This meeting is persuaded that the very presence of these gentlemen from their own integrity and sense of justice, would have operated to the advantage of the cause of justice and humanity on this occasion; but the results of their exertions, the meeting are assured will be regarded by the generous donors as more than compensation to them for their aid to the fund raised for the expenses of the mission, while they trust that the eminent services of these gentlemen will still be available for the betterment of future generations; that they may be expected to arise for the education of a young generation of justice that may require their aid; and for the advancement of the cause of humanity and justice sustained by innocent and honest means.

(Signed, on behalf of the meeting, JAMES M. PHILLIPS, Chairman.)

THE SITUATION IN AMERICA.

(From the Economist.)

The recent Philadelphia Convention has been characterized by the President in one of those violent philippics against Congress which have done so much to win him popularity with the broken aristocracy of the South, as likely to prove the greatest Convention since that memorable Convention of State delegates in 1787, which prepared the Constitution of the United States. Prophetic apprehensions of the weight and significance of contemporary events are generally hazardous, and when proceeding from eager partisans who have a motive for hoping and passionately craving what they call proof, what it is barely possible that they may prove, are worth very little. Mr. Johnson may be right in believing that the Convention which managed to combine the secessionists who still defect the North in their hearts, the Northern party favorable to secession, and, lastly, the Northern party which is willing to smooth over difficulties by conceding anything to the South except secession, in a single convention, basing their ambiguous concord on the letter of the Constitution, will really unite the States into one tolerably compact whole again as little liable to fresh rupture as was the Union of 1787. But if he is right in so supposing, the concord which he fondly anticipates must surely be based on the rapid extinction of the negro race; for without that condition the policy which the President and his friends advocate of leaving the South to deal as it will with the freedmen, on the principle of the sacredness of State rights, means of course nothing less than leaving them to rebuild, without the name of slavery, the very same social structure which has just been so rudely overthrown—to foster again into full bloom that totally distinct social and political ideal which led to the recent rupture, and which must lead to a new rupture only the more certainly and rapidly that the late war has brought out into the most conspicuous and confessed contrast in both North and South the widely opposed conceptions of political honour and duty which the free-soil and the slave system respectively engender. For our own parts, we see the

clearest indications that whatever may be the immediate result of the Philadelphia compromise on the coming elections—and as a caucus to manage elections no doubt it was a very dexterous bit of electioneering of the short-sighted temporary kind—it will never effect much in the way of cementing a real union between the dissentient States. Such a union to be sound must be based on an assimilation of the social and political ideal of the States to be drawn together. Nothing can be more futile in the eyes of spectators looking on from a distance than the attempt to skin over such wounds as we have recently seen bleeding, without extracting the irritating substance which keeps up the pain and irritation. Sometimes, no doubt, for a time, before radical differences of this kind have come to an open rupture, the purely alleviating and anodyne treatment may be successful in postponing the crisis. But the feud having been once fiercely engaged and fought out, as this feud has been, it is a sign of those shallow political insights which are usually characteristic of wire-pullers even to hope that such differences should cease while all the natural causes which produced them and fostered their growth are left almost untouched to bear fresh seed. The truth seems to us to be that the blindest and dullest of all the people in the United States is that which some of the shrewdest and most cunning of the Republicans, such as Mr. Seward, and Mr. Raymond of the New York Times have chosen to countenance. Sharing as they do, the extreme—and if it were not paradoxical to call it so, we should say the faratical—moderation so characteristic of the half-educated, sober, secular-minded American intelligences, they evidently hope, as they hoped years ago, to humour the South back into docility, by bidding them see how little they wish to interfere with their "domestic institutions."

True, the war has arisen out of those domestic institutions. But then, think the wire-pullers, the war has warned the South how far they may go, and that it is useless to attempt to develop these domestic institutions into the ground-work of an independent polity. I they give up all notions of that kind, what does it matter to the Northern States what private iniquities the Southern States are by the exercise of State sovereignty committing? Slavery is abolished, and as for checking the injustice of the Southern tribunals and the Southern legislatures, that would be a gross violation of the sacred principle of State rights; and as for the promise of protection given to the subject race, and the faith which the Government owes to its own former negro soldiers, these are obligations altogether inferior in binding force to those taken under the old Constitution, to let alone each State in the exercise of its divine prerogative. Such is evidently the idea of Mr. Johnson and his new party. That it should be Mr. Johnson's idea is not perhaps very strange or extremely creditable to him. Educated as his life is to think slavery lawful, and imbibed thoroughly with its virus—it was only as a statesman of the Union, and from his firm belief in the greatness of the nation as a whole, that he was induced to sacrifice and oppose slavery. Naturally enough, he cannot see how deep is dissociating tendency goes. Still more naturally, he cannot read it for its own sake, but only for that of the Union. If his views are narrow, private and vulgar, and so on—has tinged with the ferocity of the fire-eaters against the New England fanatics, as he regards them, we have no reason to wonder at and less to blame him. But his supporters, Messrs. Seward, Raymond, and Co., are far less personable. That they do not see that to restore the Union they must extinguish the one root-difference between North and South, even at the cost of years of painful tutelage and slow legislation, is due less to intellectual than moral causes. The appetite for political compromise among the managers of political parties in America is so keen, that principles vanish like smoke before the vision of a new combination. The pseudo-Republican thinks it looks easy to tempt back the South into union, and terribly hard to root out the deep-seated cause of disunion, so they shut their eyes resolutely to the latter, even though it involve breach of faith to the only element in the South that has been always loyal, and try the decoy system which the Philadelphia Convention has just been inaugurating amidst such universal Democratic jubilation.

The policy of that Convention was as follows:—to waive the right gained by Congress under the constitutional amendment to extirpate, by its own action, slavery in the South; to waive the principle laid down in the Civil Rights Act, conferring the civil rights of United States citizens on the negroes; to put an end at once to the Freedmen's Bureau, the military institution which represents the negroes in the South, and interfered on their behalf, whenever the law is flagrantly wronged them; all this on condition that the secessionists in their turn would give up dreams of disunion, resume their loyalty, repudiate their own debt, consent to be taxed for the payment of the debt incurred in conquering them, and speak respectfully of that Federal army by which they were overthrown. That was the programme of the party who managed the recent Philadelphia Convention, and that is the policy of the President, who openly and passionately accuses Congress—a far clearer-sighted body than the Convention—of striking at liberty and the Constitution, because it has declined to welcome back the South without guarantees for the real as well as the nominal abolition of slavery. But is there any presumption, even as matters stand at present, that the President and Convention will prove to be right and the Congress wrong? In our minds, the evidence is entirely in the other direction. The Convention was saved by more address of skill than complete shipwreck.

The ex-party of active rebellion was strong in it, the ex-party favorable to that rebellion on the Northern side was strong in it; and had the supporters of either of these parties spoken, the prospects of the Convention as an electioneering caucus would have been absolutely at an end. To restrain the Northerners who have favoured the rebellion—such as Mr. Fernando Wood and Mr. Vallendigham—from speaking, required the entreaty, the persistence and passionate entreaty, of all the leaders of the Convention. The ex-secessionists could only be restrained from speaking by suppressing all general debate of all kinds, and making the Convention a mere formal meeting to pass a string of resolutions, for many of which the Southern delegates could not persuade themselves to vote, though they did not express their disgust by open opposition. The whole meeting was artificially managed, and, by very skilful manipulations of question of order and form, kept without an opportunity of any real exchange of opinions. The Northern compromise party managed everything, and so the loyal, specious-looking resolutions got themselves passed without any open defiance. But how did the South receive the compromise? It burst into severe criticism the next day on the hypocrisy of the loyal resolutions. The leading newspapers distinctly repudiated them. Even the leading newspapers of that party in the North which had formerly favoured secession broke out against the Philadelphia platform. Everything tends to show that the chosen wire-pullers of the Convention have been too sharp for substantial success. They have made a hollow and unmeaning truce look like hearty peace. They have made the sullen toleration of Southerners, who only kept silence because they hated Congress worse than the leaders of the Convention, look like hearty alliance and co-operation with their own plans. But the prospect of a new party is in reality chimerical. At the elections Southern delegates will be returned for the express purpose of throwing the burden of the Federal debt in some way off the South—for expressing the intense Southern hatred towards the Federal armies, and resisting in every way the vote of money for the soldiers of those armies. With such delegates it will be impossible for the Republican compromise party to act, and so the new combination will probably go to pieces.

The truth is, that good policy and good faith alike require that this great reconstruction question should not be dealt with as a matter that can be settled by merely appealing to the provisions of the old Constitution. The old Constitution did not recognize the difficulty of two hostile political systems growing up in neighbouring States. Those systems have since grown up, and the more powerful and more noble of the two, the free soil system, has conquered in the physical struggle. But cannot stop here. It must assimilate the other and antagonistic system to itself before it can expect peace, amity, union. To do this requires anxious statesmanship, a long protectorate, great fidelity to the negroes so suddenly emancipated, in short, a transitional system of long protracted care. And the North will, we do not doubt—for its intelligence though slow is sure—grasp fully, as even the late Congress did rudely and with a coarse preliminary sagacity, the nature of the problem it has to solve, and address itself to its solution, undistracted from its duty by Mr. Johnson's violent menaces and Mr. Seward's political cunning.

## THE POLITICAL CONFLICT IN AMERICA.

On the important struggle now taking place in the United States relative to the reconstruction of the Union, the trustworthy correspondent of the Daily News sends the following additional information:—"As the elections draw nearer, the canvass begins to be carried on with increasing vigour and bitterness. I do not think such a flood of personalities and vituperation has appeared in the press for years, if ever, as is likely to be poured forth during the coming autumn. The civil war has of course left an intensity of feeling behind it on both sides, such as has never been known in any other political contest; and the 'New Orleans Massacre,' as it is now called, has added fresh fuel to the flame. To the greater portion of the Republican party the war came home as a personal matter, and those of their number who have gone over to Johnson and the South are followed by a hostility which is more and more and more political. What the chances of the elections are it is as yet impossible to say. The theories are undoubtedly all on Mr. Johnson's side, but the South continues day by day to supply facts which refute him. The questions at issue between the Conservatives and the Radicals have been diminished in number during the past summer, there is no question. I think hardly anybody at the North now believes that there is the smallest intention entertained at the South by any class of the population of attempting a fresh insurrection, or that any hope still lingers there of achieving at any time, however remote, a separate national existence. Moreover, I think all fears of an attempt on the part of the South to repudiate the national debt have also been laid aside. The Philadelphia Convention did everything it could to quiet all fears on this score. But it is more and more clear that there exists in most parts of the South a deep and settled determination, while remaining in the Union, to treat all Federal legislation which in any way interferes with local customs, usages, feelings, or prejudices, as a dead letter. The Civil Rights Bill is already scoffed at by the Southern judges, and I believe no sheriff or other



official pays the smallest attention to it. The outrages on the freedmen continue to increase to such a degree in many parts of the country, that the officers of the Freedmen's Bureau cannot keep the run of them. In many districts the blacks absolutely hold their lives at the mercy of any rowdy in the neighbourhood, and are shot at and robbed with perfect impunity. In some, the Freedmen's Bureau is still able to afford them partial protection. In other, as in Louisiana, for instance, the officers are resisted by armed mobs, and a strong military force has to be sent out to make every arrest. Anything more diabolical than the spirit displayed by the press it would be difficult to conceive. The newspapers hail the New Orleans massacre with perfect delight. The *Mobile Tribune* wished a few days ago that the body of Dr. Dostie, one of the victims of the riot, might be boiled down and made into soap, and used to wash the Yankee schoolmistresses that had been sent South after they had been ravished by niggers. This appeared, mark you, in print, in one of the leading newspapers, published in one of the leading cities of the South, and I have little doubt that the incomparable ruffian who wrote it would, if he went to London, pass himself off successfully as a 'Southern gentleman,' and talk to Englishmen of the violence and vulgarity of Northern writers. I might fill, or deplete, half-a-dozen of your columns with stuff of the same sort, though not quite so bad, I admit. It all goes to show that the war has done little for the negro, beyond liberating him from slavery. His freedom is no doubt an immense boon; but his situation, deprived as he is, or soon will be, of the protection of law, and exposed to everything which an infuriated and barbarous community can inflict on him, is almost hopeless. In Raleigh, I am credibly informed, Union men are in more danger and greater discomfort than they were during the war; many of them, even Governor Holden, not venturing to leave their houses after nightfall. And yet the Government nominally still retains military hold of the country, and has large garrisons in all the considerable towns. If such is the state of things now, what will it be, people ask themselves, when the troops are removed? All this is of course producing a deep impression on the Northern mind, but in spite of it large numbers of Republicans are being drawn into the Johnson camp by the belief, which Mr. Johnson constantly preaches, that these disorders are but temporary, the natural and unavoidable sequelæ of the civil war, and that they will pass rapidly away when the law is allowed to resume its ordinary sway, and society to settle down to its ordinary avocations. But the reply to this is, that these disorders are not novelties at the South. The outrages committed on blacks and obnoxious whites are nothing new; they occurred with great frequency and constancy before the war, as well as now. In fact the freedmen and Unionists are only suffering from the application with a wider range, and on a more extended scale, of the police system by which Southern society has always regulated itself. Others, again, of the Republican party are, now that the war is over, and that the great questions about which it was waged seem settled, not disposed to trouble themselves about the sufferings of either Unionists or blacks. The Southern Unionists they call 'enemies,' who had neither the courage and manliness to take part in the conflict on the side of the South, nor yet on the side of the North; and who are therefore not entitled to any special consideration at the hands of either party. As to the negroes, they think any ill-treatment they meet with probably deserved, or at all events impossible to prevent, and they refuse to keep half the continent in a revolutionary and unsettled condition for an indefinite period for the purpose of trying to protect them. If they are to be assaulted, robbed, and exterminated, they are sorry for it, but the Union must go on its way and fulfil its destiny."

#### MR. ROEBUCK ON THE RUSSELL-GLADSTONE ADMINISTRATION.

Speaking on Thursday night at the "Forfeit Feast" of the Sheffield Cutlers' Company, Mr. ROEBUCK said:—

I have no doubt that every gentleman in this room has seen a ship start from her port with all her sails full, with her rigging all complete, her hull shining with paint, and her streamers flying; and they have seen, I have no doubt, that same ship seeking a harbour of refuge, with her tackle torn, her sails split, her hull shattered, her cargo thrown overboard. That is a type of the Russell-Gladstone Administration. ("Hear, hear," and laughter.) I want to inquire why this has been? and, if you will permit me, I will explain what I believe to have been the cause of that failure. Lord Russell, I have no doubt, looked back upon the career he has run, and saw one event there for which he was distinguished in the annals of Europe and of England—namely, the passing of the Reform Bill of 1832. But he was like the fly upon the wheel. The wheel made a terrible dash, and the fly said, "What a terrible dust we make!" (Lord laughter and applause.) He believed that the Reform Bill was carried by himself. No such thing; it was not carried by him nor by his administration—it was carried by the people of England. (Cheers.) But he looked back, and, with his flatterers at his back, he thought he was the man who carried that Reform Bill. He believed that in his old age, although he had been called "finicky John," at the present time he could carry a new Reform Bill. (Hear, hear.) Now, when he inquired about that there were two questions that ought to have presented themselves, and I have no doubt did present themselves, to his mind. Was there any need of necessity for a Reform Bill? And if there were, was it practicable to carry one? Now, sir, I would answer first, that there was a need for a Reform Bill, and I will say, in answer to the second, that with good

judgment it could have been carried. (Cheers.) If you will permit me, I will ask why there was a need of a Reform Bill, and then I will ask what were the circumstances that enabled it to be practicable to carry it. Following out these points, he declared that there was nothing in the House of Commons itself which made a Reform Bill necessary. He particularised the great work it had done—slavery abolished, the criminal code reformed, and free trade established. Then, as to the assertion of anything like a natural right in anybody to be represented, he looked with a sort of contemptuous pity upon a man who used such language. Why then was Reform needed? Simply because there were certain men incapacitated to vote, but not now entitled to vote, and therefore, to put aside discontent, he would have brought in a bill that should have satisfied the discontented of the well-intentioned, well-conducted and educated of the working classes of the country. But there were others of the working classes (the indolent and the drunken) to whom he would never condescend to give power. He went on to say:—

Therefore I say, sir, in any well-considered Reform Bill care would have been taken to separate those classes one from the other, and that whatever power you conceded it would not be in that wholesale way of giving it to the number of pounds, but that they would have taken some means of separating the good men from the bad among them. (Applause.) I want to know what was done. I was for a certain time in the House of Commons before my painful illness drove me out of that House, but what was the result? Why, I found a bill which I supported, because I could not help supporting it; because I found a bill which was, in fact, an attempt to cajole the House of Commons. (Applause.) There were two things that were really necessary—the one to enlarge the suffrage, the other to regulate the towns to which that suffrage should be given, and when it was inquired why they were not combined what was the answer made? "Why you know that if we bring in a bill to effect the distribution of seats we shall give offence to certain members, and they will vote against us; but if we bring in simply the bill to regulate the elective franchise they will vote for us, and we shall carry that measure." (Cries of "Hear, hear," and a voice, "Oh, no.") Oh, no! I like that gentleman who says "Oh, no!" I was in the midst of it. I heard it said, "I know it was felt, and I know that that was the reason why the two measures were separated, and that we were compelled to fight the battle of the administration upon a wrong point. Well, they brought in their double bill, and then at that time I was forced to leave the House of Commons. What took place? Why, at first, Mr. Gladstone, for whom I have every admiration as far as regards his talents, but he is far too clever—(laughter and cheer)—Mr. Gladstone endeavoured first of all to cajole the House of Commons—he endeavoured to persuade them to pass his single bill, and when he couldn't do that he endeavoured to bully them. Now, the House of Commons is such an assembly—I have known them for many years—that to cajole them would be very difficult, but to bully them impossible. (Cheers.) He assumed to do both, and he failed in both; and then at last he threw his cards overboard. He sought the nearest harbour of refuge—resignation. Well, sir, that is my story of the Russell-Gladstone Reform Bill. ("And a very good one.") The attempt at first was to cajole the House of Commons, and, second, to bully them. (Hear, hear.) They failed in both, and lost their bill and their places. Looking at the future, what shall we see? My answer is that the present administration are there from no power of their own. They came there in spite of themselves, and it is our duty to give them a fair trial. (Hear, and applause.) As far as I am concerned they shall have a fair trial. (Cheers, and cries of "Bravo.") I believe the result will be this—that the two great parties now dividing the State will be united into one. (Hear, hear.) There is really no difference between the two, except some small rags of bigotry and intolerance that stick unwillingly to them. (Cheers.) Let them get rid of them. Let them throw overboard the talk about Church-rates, the talk about the Universities, and they will do it, and we the Liberals, the moderate Liberal party, will join them, and form such a strong Ministerial power in England that will enable us to maintain the power of England throughout the world, that will make her feared by her enemies and loved by her friends, and the protecting power over people. (Cheers.) I am sure that will take place. I am sure that Lord Derby will disappear. I hope that Lord Russell will disappear—(cheers and laughter)—and that other men will rise up in their places representing the united feeling of England, and that then we shall be enabled to preserve the people of England from the control of ignorance and vice—(cheers)—with which we are now threatened—(cheers)—and, in spite of all the demagogues in the world, the people of England will ride triumphant. (The hon. member resumed his seat amid loud and prolonged and repeated cheering.)

#### THE ELECTION COMMISSIONS.

We brought our last week's report of the proceedings of these commissions down to the evidence adduced before the several commissions on Tuesday. We give below a brief summary of the result of this week's sittings:—

GREAT YARMOUTH.—The greater number of the witnesses examined here on Wednesday and Thursday consisted of publicans and small shopkeepers. We extract the evidence of a publican, named Denton, who deposed that he had 20*l.* from a stranger to vote for the Liberals. He had hints on the other side. He was offered 20*l.* to vote for the Conservatives by Mrs. Leggett. He had formerly supported the "Servitudes,"—(laughter)—but had been badly treated by them, as they had refused to pay a small bill which he incurred at a public-house in 1859, and he had to pay the money out of his own pocket. He did not know before 1859 anything about Liberals and "Servitudes"—(loud laughter)—he always knew them as Blues and Reds. (Laughter.) He had no "learning," and did not know a "Servitude" from a Liberal. (Laughter.) Mr. Goddard's man was walking about

soliciting votes on behalf of the "Servitudes." (Laughter.) Several wives of witnesses were examined whose evidence showed that as far as looking after the "main chance" went, they merited the term of "better-half." Mrs. Cole, wife of William Cole, stated that she received 20*l.* which was given to her by a stranger, through her son-in-law. She took the money for her husband's vote, and would have taken as much more had it been offered. (Laughter.) She never told her husband about it, as he could not keep a secret. (Laughter.) Her husband would never have taken it. If any one wanted the money again she could repay it. She never gave her husband a farthing. (Laughter.) Friday's evidence was comparatively dull. The witnesses were mostly of the artisan class. Prices varied from 15*l.* to 25*l.* Saturday's evidence offered nothing to vary it from that of the twenty-three previous days. On Monday, between twenty and thirty electors deposed to the sums they had received, varying from 10*l.* to 30*l.* Edward Brady, a baker, said that in the 1859 election he received 12*l.* from Mr. Cooper to vote for the Conservatives, but he voted for the Liberals. He had 10*l.* then from the Liberals. He had been served a dirty trick by the Conservatives, so he determined to serve them a dirty trick also. (Laughter.) William Cooper, a shoemaker, said he had 20*l.* from a stranger, with a mysterious straw hat on, at the last election. Witness could not say whether he was a Liberal or a Conservative. He would rather leave it to the Commissioners to determine whether he was a Liberal-Conservative. (Laughter.) Joseph Heath, a grocer, denied receiving a bribe, but admitted that 10*l.* was left at his shop. The money was left just in the same way as valentines are left—thrown in as a present from "Mr. Jones." (Laughter.) Witness was rather inclined to give up the money. Mr. Satterthwaite said he should be happy to give a receipt for the 10*l.* Witness then said he thought if he was to bear the blame he might as well keep the money. Mr. Satterthwaite replied that the matter must be left to the witness's conscience. If the money were returned, the fact would go forth to the public. Witness asked the Commissioners what they thought he ought to do. The Chief Commissioner declined to express any opinion. Witness then gave up the 10*l.* to Mr. Satterthwaite, who handed him a stamped receipt for the amount. Yesterday the Commission adjourned to Tuesday, October 2. It has sat already twenty-eight days.

TOTNES.—The principal witness examined here on Wednesday was a man named Narromore, from whose evidence we extract the following:—I went out of the Seven Stars with Mr. Mitchelmore, and he said to me "You will vote for us, won't you, Narromore?" I said, "No Sir"; upon which he said, "Nonsense, you will," and offered me 100*l.* I declined to take the money, whereupon he offered me 200*l.* This I also declined. He then said, "Is a situation any use to you?" I asked, "What sort of a situation?" He replied, "Would you like to go into a shop?" and mentioned some large draper's establishment in Manchester. Further on he says:—On the evening of the nomination-day five or six women were on the stairs with baskets, ready to take home the money. (Laughter.) George Heath deposed to having paid away various sums ranging from £15 to £25, and in one case £70. Knew nothing of "Mr. Mum" in 1865. There was always a mysterious stranger there at election times. Remember hearing one woman say to her husband, "Mind, now; nothing less than a hundred." (Laughter.) From the evidence of Mr. John Guscotte, on Thursday, it appears that £3,000 is the sum usually considered necessary to carry an election at Totnes. A good deal of time was consumed on Friday in examining witnesses with a view of discovering the identity of Mr. Mum, but nothing was elicited to give any idea about that mysterious and illustrious individual. On Saturday, the Commissioners again attempted to trace "Mr. Mum," but had less success than ever. There were more witnesses examined on Monday, but little of importance transpired. Mr. Frederick Killook, solicitor, who was retained at the election for Col. Dawkins, described his share of the canvassing work. On Monday, Mr. T. C. Killook deposed that of the 1,000*l.* given by Mr. Pender for the good of the town at the last election, 200*l.* went to the corporation water-works, and 100*l.* towards recasting or mending the bells of the church. 500*l.* devoted to building a school was, however, chiefly advantageous to the Liberals alone. Edwin Baker deposed that he received 50*l.* in gold from the Conservatives for his vote.

REIGATE.—The inquiry was resumed here on Wednesday. The evidence adduced was merely a repetition of the same old story of an utter want of principle united to a grasping love of money. There was in some cases an absence of that kind of "honour" which is proverbially said to be found among thieves—some witnesses accepting the money from one side and then voting on the other. Thursday's evidence was of an ordinary character. Here is a specimen extracted at random of the evidence adduced at Friday's sitting:—George Buck, bricklayer, a Mon-on voter, took out circulars and canvassed. Was engaged for six weeks and received £7 10*s.* from Nichols. He had no authority to offer any money, and so he got no promises. They all seemed to be looking out for money. At election times every one looked out for "No. 1." (A laugh.) On Saturday, a man named Chandler confessed that at election times he looked more to "fivers" than to political principles, and a gardener named Pearce said that, though canvassed by several people, he told them that he should not vote until five minutes before four o'clock. He thought that at that time some one might speak to



him about his being "satisfied." On Monday, several witnesses deposed to being put upon the election committees at the last election, and being paid for doing nothing. One witness received 4*l.*, but then he rode about for it and such like. (Laughter.) Another attended committee meetings assiduously, where the chief business done was pipes and beer. (Laughter.) Henry Sendall, a gardener, said that at Doulton's election he was offered 10*s.* a-day from one of the agents. He believed that was the first corruption in the borough, if there was any. (Laughter.)

**LANCASTER.**—Wednesday's evidence was comparatively dull and unimportant. The evidence of Thursday showed that the consciences of the Lancaster Quakers are not opposed to doing a little bribery business for a "friend" in a "friendly" manner. Two grocers of this persuasion were examined. Their evidence was in itself unimportant. The evidence of another witness, a military man, throws some light upon the manner in which things are managed:—

Colonel Yekfoll, a retired officer, who served in the Indian Artillery, deposed: I believe I am a Liberal in politics, and looked after a few voters in various districts. I was asked to do so by a friend, a colonel, you thought it beneath your dignity to serve as a captain. (Laughter.)

Witness admitted paying many bribes in sums of from 5*l.* to 10*l.* He added: I advanced the whole money without authority, and should not have much cared whether I had been repaid or not.

The Chief Commissioner: Well, that is certainly a new feature in this election.

Witness: I saw Mr. Welch on the morning of the election, and understood him to say that in the first instance gentlemen of independent position should advance the money required out of their own pockets. You are to understand that I advanced 110*l.*, or what, over it was, without any prospect of repayment. The public-house keepers in the district looked to me for their money, because I had sent round a circular note to them through Middlefall directing them to furnish refreshments to the runners and staffmen, and I would see them paid. I not only paid but engaged the runners. Their duties were to prevent our voters from being "bottled"; the voters would have been nipped up by the Conservatives if it had not been for them. I have no idea of the total number of runners engaged on our side during the election—perhaps 200. I myself engaged eleven capstalls, who had about 120 men under them. There was a whole room full, and others were added afterwards. There must have been between 140 and 150. I took much the same part in the election of 1864. I dare say I was out of pocket at that election. Every one, I suppose, expects to be out of pocket at such times.

Mr. Commissioner Newton: That is not our experience. (Laughter.)

Witness: At any rate, every gentleman expects to be out of pocket. There were runners on the other side, and men employed on the nomination day to shout before the hustings. In fact, I think Mr. Wilson expected to win the election as Joshua took Jericho. (Laughter.) The Conservative runners were all armed with penny whistles. (Laughter.)

A witness named Lawrence describes the Lancaster voters as like a limeburner's club—always dry. (Laughter.)

We were aware that ladies are capable of exerting over those who are "susceptible" a vast amount of what may be called "undue influence," but we did not think they could be guilty of actual bribery. Here, however, is a case in point:—A voter, seventy-six years of age, gave a good illustration of the way in which prices went up. At the last election he received 5*l.*; but as to the election in 1858, he said he would tell the Commissioners—and he was not ashamed to own it—that he said on that occasion he would vote for any person who would give him a new flannel jacket. (A laugh.) Some lady gave him 9*s.* 6*d.* to go and buy one, and he voted for her side. The evidence on Friday was "heavy," and was characterised with what we may call, with the experience of the last three weeks, a certain amount of sameness. On Monday, Mr. G. C. Clark, proprietor of the *Lancaster Gazette*, a Conservative organ, and who was an active agent in the last election, deposed to receiving sums amounting in all to 718*l.* 8*s.* 6*d.*, and then detailed the manner in which it had been spent. He was a captain, and had sixty or seventy staffmen in his district. The staffmen were not voters, but were chiefly picked out as being strong, rough men, who would fight if necessary. (Laughter.)

#### PRESENTATION TO MR. JOHN CROSSLEY.

On Tuesday, a full-length portrait, painted by Mr. J. Prescott Knight, R.A., of Mr. John Crossley, was presented to the Corporation of Halifax. The production of the portrait was the result of public subscription, started at the close of Mr. Crossley's mayoralty, in 1863, in recognition of his great public services in connection with the opening of the Town Hall in that year, and of a life of devotion to the general interests of his fellow-townsmen. Mr. Crossley has filled the office of Mayor on three or four occasions, and has done much to improve the town physically, socially, and morally, having, during the last ten or fifteen years, spent, it is believed, not less than 100,000*l.* in the interests of the community at large. The portrait was presented to Mr. Crossley in the name of the subscribers, by Lieut.-Colonel Akroyd, M.P., and then formally handed by Mr. Crossley to the Mayor of Halifax. Persons in all ranks and conditions had cordially contributed to the three hundred guineas, the price of the picture. "As years had rolled away," said Lieut.-Colonel Akroyd, in making the presentation, "the wealth of the Crossleys had annually increased, and he was glad to say that with that increased wealth had come an

enlargedness of heart, which had caused them to open their purse-strings widely. The Crossley Brothers had used their wealth for noble purposes—in benefiting the town which had been the seat of their prosperity. One of the brothers had given a park to the people of Halifax; two of them had built beautiful almshouses; and Mr. John Crossley had been the originator of the scheme for erecting, at Skircoat Moor, the magnificent structure known as the Orphanage. Mr. John Crossley's name would be indelibly associated with the history of Halifax—he would ever be regarded with affection for his singular amiability of disposition, and continuous beneficence."

The portrait was then uncovered amidst loud cheers.

Mr. JOHN CROSSLEY, who seemed much affected, said he thanked Colonel Akroyd for the kind and very complimentary manner in which he had spoken of him that morning, but he (Mr. Crossley) felt compelled to say he did not deserve such flattering phrases. The compliment which the chairman and his fellow-townsmen had paid him in presenting him with his portrait was such that he considered it an exceedingly difficult task to suitably acknowledge the gift. On this occasion he felt very unlike a friend of his (Mr. Crossley's), who, after building himself a very handsome mansion, told him he did not know of one thing that he could alter if he had the work to do a second time. His (Mr. Crossley's) connection with the Corporation, as the chairman had observed, dated from the year 1848; but in his remembrance of the manner in which he had filled his official position and discharged his other duties he owed to his native town, he felt no such satisfied feeling as that experienced by the friend to whom he had referred. On the contrary, he felt if he had the same work to do again that there were a great many things on which he could improve very much. The chairman had referred, in a very kind manner, to his (Mr. Crossley's) connection with the Corporation, but he did not think he could very well have helped doing what he had in his position as member of that body; for he felt compelled to take a deep interest in the welfare of his native town, and from time to time, as opportunity was afforded, do all he could to further the interests of the community in which he dwelt. (Hear, hear.) On thinking of some of the improvements he had been the humble means of effecting in the town, he was led to say that, if he had the same work to execute again, he would do less single-handed, and try to associate all his friends with him, as he believed that by this means a much greater amount of good might be done. He hoped the day was not far distant when efforts would be made to carry out other improvements acknowledged to be much needed in the borough. He thanked them very much for the kindly manner in which they had made the presentation to him (Mr. Crossley); and as the memento of him, though presented to him in the first instance, was from the first intended to be placed in some suitable position in the magnificent hall in which they were at that time, he had very great pleasure in requesting the gentleman who so honourably filled the position of mayor (Dr. Wightman) to be the medium of transferring the portrait to the Corporation. He hoped the Council would accept the gift in the same spirit in which it had been presented to him (Mr. Crossley).

The MAYOR said that on behalf of the Corporation and the inhabitants of the borough, he had very great pleasure in accepting the portrait, which was so highly and creditably finished. As the original of it had occupied such a prominent position in the town for many years, and had been so intimately connected with the erection of the Town Hall, he was sure the Corporation would give it a very prominent position in some part of the building, and would take great care of it, in order that the generations to come might be gratified by looking at the likeness of a gentleman of whom they would all hear so much, and whose public and private virtues had gained the deep respect of all classes and parties in the community. It was not the present generation who were so much in need of being reminded of Mr. Crossley, for they had often the opportunity of seeing him as he passed along the streets, and were daily reminded of his goodness and Christian conduct by an everflowing stream of beneficence. When, however, the present generation had passed away, and Mr. Crossley had himself gone from their midst, and only left the tokens of a life well spent as his monument, then would the visitors to the Town Hall gaze with the most intense interest on the features of one who had done so much for the town in which he lived. Few gentlemen had spent the amount of money which Mr. Crossley had (over 100,000*l.*) within the last ten or fifteen years, in improving and beautifying their native town; and very few men had filled the position of Mayor in the town in which they were born, for five years, and discharged the onerous duties of office in the praiseworthy manner in which he (Mr. Crossley) had. After some further remarks in the same strain the Mayor concluded, and the proceedings shortly after terminated.

#### THE CHOLERA.

The Registrar-General's returns for last week show that the deaths from cholera were 157 against 198 in the preceding week; from diarrhoea, 132. 74 of the former were in the East districts, 39 in the South, and 44 in the rest of London. The rate of mortality by cholera and diarrhoea in East London is rather more than double the mortality by those diseases in the whole of the metropolis. Of the deaths in the South districts an undue proportion is still observed;

last week 7 deaths by cholera, 5 by diarrhoea, were registered in Deptford; 7 by cholera and 4 by diarrhoea in Woolwich. The total death-rate of London last week was only 90 beyond the average.

The daily cholera returns continue to show a steady abatement of the dreadful epidemic, and the Mansion House Committee consider that their special work is now nearly at an end. At the meeting held on Monday considerable indignation was expressed at certain statements which have been made concerning the committee's proceedings at Walton-on-the-Thames, and a wholly different version of the facts was given.

#### Court, Official, and Personal News.

The Queen was present, for the first time for four years, at the Braemar gathering on Friday. Upwards of 2,000 spectators were present, many of them being strangers, gathered together in the hope of witnessing the "Court in the Highlands." The Duff and Farquharson clansmen were strongly represented; the former officered by the Earl of Fife and Lord Macduff, and the latter by Colonel Farquharson and Captain Farquharson. The Prince and Princess of Wales and party from Aberfeldie Castle arrived about half-past one, when the games commenced, and were contested with much spirit, to the evident delight of the spectators. At four o'clock a couple of outriders announced the coming of the Queen, when the sports immediately ceased, the Highlanders were drawn up in array, and the loud and repeated cheers which greeted her Majesty manifested how gladly her presence was welcomed once again at the Braemar Gathering. Her Majesty was received by Colonel Farquharson, lord of the manor, and Mrs. Farquharson. During the progress of the games the illustrious party partook of luncheon and tea in the castle, quitting the gathering, amid the hearty cheers of the spectators, shortly after five o'clock. In the evening a supper and ball took place as usual in the castle, when a number of the distinguished party above-named were present.

The Queen is to be asked to visit Liverpool to inaugurate a Prince Consort Monument.

Her Majesty has declined the invitation of the Corporation of Manchester to inaugurate the Albert Memorial in that city on her journey southward next month. The Queen fears that the fatigue of the proceedings might be too much for her. At the same time, she hears with pleasure of the completion of the memorial, and will ever cherish a grateful recollection of the feelings by which its promoters were impelled. It is conjectured that the Liverpool invitation for a similar visit contributed to influence her Majesty's reply to Manchester, as the Queen might shrink from the exertion of appearing at both places, or from giving offence by honouring one more than the other.

Further reinforcements are being sent out to Canada from Liverpool, and the greater part of the men will be armed with the Snider breech-loader. These and other troops will swell the British army in South America to 16,000 men.

The *Times* has the best reasons for believing that the report recently circulated of an intended marriage between the King of Greece and the Princess Louisa is entirely destitute of foundation.

The *Army and Navy Gazette* says his Royal Highness the Duke of Edinburgh will very shortly commission H.M.'s ship *Galates*, at Devonport.

Earl Cowley arrived in town last week from Paris, and has gone to his seat in Hampshire.

The *Sunday Gazette* believes that, in the very probable event of Earl Cowley's resignation, Earl Stanhope will be offered the post of her Majesty's Ambassador at the French Court.

The Right Hon. Spencer Walpole relieved General Peel on Saturday, as Secretary of State in attendance on the Queen at Balmoral.

Sir Charles Darling, late Governor of Victoria, has returned to England.

Mr. Edmund Beales is spoken of as a candidate for Lambeth at the next vacancy.

Dr. Pusey has been labouring during the past few days among the cholera sufferers in the east of London.

As the train carrying the Prince and Princess of Wales to the North, about a fortnight ago, was proceeding on its way, a pitman at Usworth, near Newcastle, was crossing the line, and he was killed. His widow, who lives at Uswick, has just received from his Royal Highness a sum of one hundred pounds as some compensation for her bereavement.

Mr. John Walter, of Bearwood, Wokingham, late M.P. for Berkshire, left England on Saturday on a tour through the United States of America. Mr. Walter is accompanied by his eldest son.

The Right Hon. Francis Thornhill Baring, first Baron Northbrook, died at his residence, Stratton Park, Hants, on Thursday evening. He held the appointment of Lord of the Treasury from 1830 until 1834, and from 1835 until 1839; he was afterwards appointed Chancellor of the Exchequer, which post he held until 1841; was First Lord of the Admiralty from January, 1849, to February, 1852; and, as Sir Francis Baring, represented the borough of Portsmouth in the House of Commons from the year 1825 until the dissolution in 1865, when he retired, and was shortly afterwards raised to the peerage. He is succeeded by his son, Mr. Thomas George Baring, who filled in rapid succession the offices of Under-Secretary for War, Under-Secretary for India, Under-Secretary for the Home Department, and Secretary to the Admiralty, in the administrations of Lord Palmerston and Lord Russell.



## Miscellaneous News.

**GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.**—Number of patients for the week ending September 8th, 1866, of which 283 were new cases.

**BEST COALS ONLY.**—Messrs. George Joseph Cockerell and Co. have written to the daily papers complaining that several firms are in the habit of trading upon their name and style of business, by advertising their goods as best coals only and by either assuming or taking the advantage of possessing the same name as theirs, the difference being only in the mode of spelling it or in the initial.

**THE WELSH NATIONAL Eisteddfod** was brought to a close at Chester on Friday. Notwithstanding most unfavourable weather, the festival appears to have been a successful one, and is especially notable as having been marked by several new features of a more practically useful kind than those that have ordinarily characterised these gatherings.

**SHIP RACE FROM CHINA.**—The arrival on Thursday in the Downs of three out of the five clipper ships engaged in the ocean race from China, created much interest in London. The ships engaged in the contest were the *Ariel*, a new ship, 850 tons; the *Fiery Cross*, 689 tons; the *Taeping*, 797 tons; the *Taitung*, 815 tons; and the *Series*, 708 tons. The ships are laden with the first cargo of teas of the season. An additional freight of 10s. per ton is allowed the owner by the consignee of the cargo to the first ship arriving in dock; hence the competition for the prize.

**ALLESLEY PARK COLLEGE, WARWICKSHIRE.**—From this school, the following names appear in recent lists:—In the matriculation list of the London University, Charles Henry Lord, in the first division. In the senior lists of the Oxford University local examinations, Stanley James Hills, Edward Richard Arnold, George Newman, Harry Wyles, all of whom receive the title of Associate of Arts. Mr. Lord obtained this title last year with honours, and this year received the silver medal at Allesley Park.

**CROSSING THE ATLANTIC.**—Some persons are asking if the little vessel, *Red, White, and Blue*, is the property of Barnum. It is known to have left New York and to have been again seen off the Star; but there seems some doubt whether between those wide points she sailed or was carried. Such a feat as ocean navigation by a very small vessel is not unprecedented. Seven years since, three Cornish fishermen, in an open Cornish boat of small tonnage, sailed from the little port of Newlyn, Penzance, and safely traversed the Atlantic to the Cape of Good Hope, and the Indian Ocean to Melbourne, where they arrived "all well!"—*Athenaeum*.

**TERRIBLE CALAMITY AT OTTERY ST. MARY.**—On Sunday week there was a startling catastrophe at the village of Ottery St. Mary, Devon, so recently the scene of a disastrous fire. A Plymouth Sister, Eliza Hawker, of Treble's paper-mills, was preaching to a crowd of 120 persons or so, from the ruins of a shop recently burned down. Opposite were the ruins of a house burnt down at the same time as the shop. The women were preaching from the text, or had at least just repeated the text, "Ye shall say unto the mountains, Fall on us, and to the rocks, Cover us," when the ruined chimney and wall of the opposite house tottered and fell. Six persons were killed, two so severely injured that they are not expected to recover, and a dozen others seriously hurt. The chimney was blown down by the wind.

**THE COMMITTEE OF THE EYRE DEFENCE AND AID FUND** held a meeting a few days ago to report progress. Mr. Carlyle was in the chair, and Mr. Ruskin at some length vindicated the course taken by the committee. He contended that Governor Eyre was not placed in the position of a judge when the insurrection in Jamaica broke out, but as an executive officer, responsible for the safety of the island and of the inhabitants; that he was not therefore bound by the law, but was justified in acting above the law, and in taking such steps as he believed to be necessary. Having thus acted, and having saved the colony, "the official removal of him from his place was an act of national imbecility, which had not hitherto its parallel in history. It was the act—as this threat of prosecution was the cry—of a nation blinded by its avarice to all true valour and virtue."

**THE ATLANTIC CABLE.**—Last year's Atlantic cable has now been successfully laid. The Great Eastern arrived at the mouth of the harbour of Heart's Content on Saturday morning, and by the evening of that day a message was transmitted through the 1865 cable, announcing the successful completion of the great enterprise. So far from the 1865 cable having suffered deterioration in respect of "conductivity" by its year's submersion, Mr. Latimer Clark on Sunday telegraphed from Valentia that the tests had been completed, and the cable of 1865 had been found to be even better than that of the present year. The land lines of telegraph beyond Heart's Content have been found to be in a very imperfect condition, and it has been proposed, not only to renew the existing land lines, but to establish an alternate route of communication with the United States, and to lay a new cable from Placentia Bay to Cape Breton, or some other point on the coast. The Great Eastern left Newfoundland on Monday on her return to England, and is expected at Liverpool on the 19th.

**THE YORKSHIRE HARVEST.**—The state of the weather has now become a matter of very serious import to the farmers of the two agricultural sections of this county. The Doncaster week has come, —the period when the harvest-home suppers are usually held,—and fully one half the crop is uncut, and but a

very small portion of it secured. The floods have receded, certainly, but the almost constant showers, with a warm temperature, render harvest work trying in the extreme. Corn in some parts has never been fairly dry for the last three weeks, and sprouting has in consequence been far too general. The farmers' hopes were all centred upon the new moon of Sunday, which period was generally looked to for a change of weather. Sunday, however, was wet, and up to noon on Monday, rain still fell. There was, however, an improvement in the afternoon, when the sun broke forth, but the wind still kept due south. Rain, however, had quite ceased. The floods in the midland counties have been most disastrous. The Trent, the Soar, the Derwent, and their tributaries, have overflowed their banks and seriously damaged the crops. The latest accounts report that the water is now receding.

**EXTRAORDINARY STORY.**—A singular instance of the effects of lightning occurred at Whalley Range, near this city, on Sunday afternoon. Three boys named Edwards, Greenhough, and Jones, the first two residing in Cedar-street, and the last in Erskine-street, were overtaken by the severe storm which raged during the greater part of Sunday, and took refuge under a tree having large overspreading branches. They had not been long in shelter when a vivid flash of lightning illuminated the atmosphere, and the lads were more or less stunned by the force of the shock. The electric fluid seemed to have circled round the tree in a curiously serpentine fashion, and what was still more singular was the fact of one of the boys (Edwards), who had been seriously affected, presenting on his left side the perfect image of a tree, the fibres, leaves, and branches of which were represented with photographic accuracy. The impression of the tree was reproduced in a less determined form on the lad's right side—that which it would seem had been less exposed to the power of the lightning; but both pictures graduated from the knee, terminating and joining at the apex of the chest. Jones appeared to have had a still more narrow escape from death, as the destructive fluid was attracted by his scarf-pin—which was twisted in an extraordinary manner—and traversed his person, scorching him severely.—*Manchester Courier*.

**METROPOLITAN IMPROVEMENTS AND LABOURING CLASSES.**—An Act of considerable importance to the labouring classes with respect to the compulsory taking of their dwellings for public improvements, was passed among the local statutes of the late session, and will probably form a precedent in future cases. It is known as "The Kensington Improvement Act," and its object is to widen and make new streets, which it is declared will be of great public utility. The Act is not to be enforced before the 1st October next, and it is to be carried into execution by the Metropolitan Board of Works, and they are to raise money and charge the same on the rates of the Metropolitan Management Act. There are three provisions with respect to the labouring classes. In the event of no Act having been passed before the 1st October as to the dwellings of the labouring classes, any person who would not otherwise be entitled to compensation who may be removed under this Act from any tenement, is to be entitled to reasonable compensation from the board for the loss occasioned by such removal, and on a dispute, the matter is to be settled by a police-magistrate of the district, and the board is not at liberty to put an end to such tenancy without making the compensation, which is not to extend to any case where the rents exceeds eight shillings per week.

**LITERARY ABILITY NOT A QUALIFICATION FOR THE SUFFRAGE.**—*Appropos* to the sympathy shown for ex-Governor Eyre by Mr. Carlyle and the literary men, Professor Newman writes to the *Star* and contends that highly-educated men are by no means the best fitted to exercise the franchise. He is against the representation of the Universities. He remarks:—"Inability to read (and indeed, want of time to read) is, no doubt, an immense disqualification; but literary ability, scholastic knowledge, refinement of mind, and other accomplishments, clearly have nothing whatever to do with soundness of political judgment; and if Reformers are wise, they will tenaciously resist every attempt to give the Parliamentary franchise to any literary corporations, as such. Indeed, if a man is to have the vote because he has a university degree (which I do not at all myself approve), let him have it in his own neighbourhood; but at least let no constituency consist of special experts. The sympathy of the vast majority of the aristocracy, and of the London press, with the cause of the American slaveowners is the final decisive proof that the most highly educated part of this country has no paramount love of morality, of humanity, or of law. One who knows what was the course of Mr. Thomas Carlyle and Mr. Charles Kingsley in those events, will not wonder that they now sympathise with ex-Governor Eyre. Mr. Ruskin, I believe, did not so disgrace himself. The appalling fact is, that those who regard devotion to morality and justice, and the subjection of office-bearers to the universal law, as of the first and most sacred importance, can no longer, without puerile credulity, expect such devotion from the most polished part of English society. Painful as is the discovery, it is certain that you must go deep below the English gentry to get any sturdy, staunch loyalty to human rights and to public law. This terrible fact proclaims the necessity of a greater domestic revolution than Mr. Gladstone had wished to lead."

**EAST-END "HOMES."**—At the Mansion House Cholera Relief Committee on Tuesday, a member related a circumstance to show how the poorest people are wedded to their own homes and modes of life, wretched though these often are to the last degree.

On Saturday, while the cholera was prevalent, he visited a poor widow who had been taken with the disease in a room she occupied with her children in one of the poorest parts of Spitalfields. He called again on the following Monday, and found she was dead and buried, and that her youngest child who had caught the epidemic had been taken to the hospital. She had died, leaving nine orphans. He went to see after the family, and found that four of them had been taken to the workhouse, one (the youngest) was in the hospital, and the remaining four, three of whom were girls, eighteen, seventeen, and sixteen years of age, and one boy of thirteen, were living in what he called a piggy, belonging to a railway, and in which there was not a single pane of glass. One lived by making braid, and the three others by making lucifer-match boxes, at which they earned 2½d. a gross, and they could make perhaps three gross a day. None of them could read or write. They were utterly and absolutely ignorant. They could not sew, and none of the girls had even a shift. He offered to clothe them decently, and give them a dinner every day, provided they would do a little sewing in return, but every one of them refused, saying they would rather live as they were. That (said the member of the committee who related the story) was more deplorable to his mind than the prevailing distress.

**CARD-SHARPERS AND THEIR VICTIMS.**—On Thursday, as the twelve o'clock train to Tynemouth drew up at the Manors station, there stepped into a second-class compartment, previously containing only three passengers, two foreign sea-captains, a well-dressed tradesman, and a young man who appeared to be a puddler or mechanic. The previous occupants were another elderly tradesman, a fresh-looking countryman, and a young man. Last of all stepped in a man who might have been of any occupation, from a comic singer to a pugilist, but who, on close inspection, revealed an expression partaking somewhat of anxiety. He was dressed in a dark shooting-coat and suit, wideawake, and with short cut hair, pock-marked features, and a restless blue eye. The train had just got through the tunnel, and was going on to the trestle-bridge, when the last-mentioned, who had seated himself in the middle of the seat, got out three beautifully-designed playing-cards, a king and two rags, and remarked that perhaps the company would like to have a little amusement. This was speedily followed by an explanation that the company were challenged to find where the picture card lay, when, after a dexterous shuffling, the three lay in a row with their backs upwards. After the ample experience that the public have had of the character of these gentry, it might have been supposed that a card-sharper's custom would be small, but his sagacity in selecting this compartment was very soon evident. The countryman sitting next the door was first tempted to stake, merely "in fun," of course, a sixpence, which he lost; another sixpence, and lost that; then a shilling, and won. The foreigners were watching the game eagerly, and they staked a shilling or two, sometimes losing and sometimes getting a portion of their losses back. Whenever any of them gained this seemed to whet their appetite, and the stake was doubled. The various stages of half-crowns, crowns, and half-sovereigns were soon run through, and the countryman laid a sovereign, and nervously grasping the card, found it a rag. The expression on his face at this moment was something like that left after an extra dose of the best Epsom; but his neighbour, the puddler, thought he had seen the right card, and he could lay a sovereign too. A rag again, and similar facial symptoms. But the foreigners were not to be outdone, and the "banker" would now take no less than a 5l. note. The taller of the two, who had won some trifle previously, drew out a note and handed it over; the gambler always insisting on being his own stakeholder. The wrong card was picked up, and the right one being pointed out lay next. "Zen I will take zis vun." Too late, sir, quite too late! He grew desperate and borrowed 10l. of the other captain, who had himself lost a few gold pieces, but had a large reserve of money. There was some hesitation in handing this stake over, but at last it got into the hands of the sharper, and disappeared in his pocket like the rest. While the captain was borrowing from his friend, the countryman had gone in with 5l. too, and lost it. The collapse of countenance and vexation on all sides was painful to witness, and the passengers who had refrained from playing, but who had watched the game with knowing winks, were now determined to interfere. But the train was whirling on, and the gamblers were fairly in the vortex of play. The tall captain pulled off his gold chain and watch, and offered to stake it for 5l. An old man in the far corner here rose, and protested against this downright robbery, and the other two passengers did their best to break up the play; but the others would go on, and the only clear step was to wait quietly till the next station was reached. The watch and chain were staked, and this time fortune turned, for the captain won back 5l., and then 10l., much to the chagrin of their adversary. Before Howdon was reached the countryman also made another attempt, and much to his joy saw his 5l. back in his pocket. Two of the passengers got out to bring a policeman; but none was to be found, and the station-master could do nothing in the matter. Rather strange that law is so weak at roadside stations. The train was moving, and the search had to be given up, trusting to better success at Shields, but the card manipulator wisely determined to forego a day's pleasure at Tynemouth, and left the train at the same station, and his dupes went on with heavy hearts and light purses.



## Literature.

## "THE HIGHER EDUCATION OF WOMEN."

When the afflicted Job inquires, "Loweth the ox over his fodder?" he probably means to justify his lamentations by suggesting that people do not complain when they have what they want. We think the proverb holds good with rare exceptions, notwithstanding the reproach often brought against Englishmen that they "are never content but when they are grumbling." At any rate, Miss Davies' book is not the uncalled-for complaint of a mind out of humour with society, nor is it the masculine utterance of a woman who would do away with the social distinctions of sex. Looking at the common notions of society on the subject of female education, Miss Davies sees much that is mistaken and false. She has accordingly written a small book with a great deal in it, and has given us a volume packed with sound sense, and free from everything that is flighty, sentimental, or weak. As showing us how thoughtful women view those incidents of their position which are arbitrary and accidental, and which therefore can be affected by changes in the law of the land, or in the customs of the community, the book has great value. Statesmen should read it by way of dispelling some of those prejudices which have come down from a feudal age, and by which modern legislation is too much controlled; schoolmistresses should read it, for it abounds in sagacious hints that may be applied with great advantage in the education of elder girls; and parents should read it as containing suggestions calculated to make the work of the nurture of the young a more intelligent and successful achievement than it often is. Let not parents be horrified at finding such a paragraph as the following. The more they think about it the more they will see its truth:—

"An appeal to natural guides is most often either summarily dismissed, or received with reproachful astonishment. It is considered a just cause for surprise and disappointment, that well brought-up girls, surrounded with all the comforts of home, should have a wish or a thought extending beyond its precincts. And, perhaps, it is only natural that parents should be slow to encourage their daughters in aspirations after any duties and interests besides those of ministering to their comfort and pleasure. In taking for granted that this is the only object, other than that of marriage, for which women were created, they are but adopting the received sentiment of society. No doubt, too, they honestly believe that, in keeping their daughters to themselves till they marry, they are doing the best thing for them, as well as pleasing themselves. If the daughters take a different view, parents think it is because they are young and inexperienced, and incompetent to judge. The fact is, it is the parents who are inexperienced. Their youth was different in a hundred ways from the youth of this generation; and the experience of thirty years ago is far from being infallible in dealing with the difficulties and perplexities of the present. No doubt young people are ignorant, and want guidance. But they should be helped and advised, not silenced. Parents take upon themselves a heavy responsibility when they hastily crush the longing after a larger and more purposeful life."

Miss Davies observes that the world has not yet determined what is the best and highest type of woman. The ideal has varied in different nations and different ages, and even in our own country, and in the present day, there is no unanimity on the subject. The author quotes a string of authorities—Trollope, Helps, Coventry, Patmore, and Tennyson—as "a few samples, culled almost at random, from the mass of contradictory evidence to be found in English literature." The Christian idea of woman as given us in the Scriptures is distinctly opposed to the common conception that the human ideal is composed of two elements, male and female, each requiring the other as its complement:—a separatist doctrine which results in a double moral code of masculine and feminine virtues. The Bible, on the contrary, gives us for both sexes but "one type and exemplar, one moral law." Family relationships are not to overshadow the Divine and the social, and to be made the basis of a special moral code, applying to women only.

In a chapter devoted to a consideration of "things as they are," Miss Davies shows the disadvantages girls are under as compared with boys. A boy's education continues till he is a man—a girl leaves school just as she is beginning to make substantial progress; her education abruptly ceases, and, until she is married, time is worse than wasted. Our author accounts for this to some extent by reminding us that the duties of needlework, cookery, and the care of children, used formerly to present much greater claims on female attention than they do now, and that thus the leisure of girls in a family is largely increased. Girls cannot be expected to strike out for themselves paths of original activity; they fall very naturally into constrained idleness, and the whole character is irreparably injured. We cordially concur in the author's belief that there is no reason why such a state of things should con-

tinue. Her wise little book is well adapted to direct thought into useful channels, though when she deals with "things as they might be," and proceeds to give "specific suggestions," she does not always carry our assent. It is, for example, too much to say that "to arrive at sound conclusions on so vast a subject" as the condition of the poor "involves an acquaintance more or less complete with almost every consideration which comes within the range of the politician"; nor do we think it desirable to encourage the employment of married women as overlookers in our factories. On the contrary, we are persuaded that it will be a most happy thing for the working classes when the fashion shall prevail amongst them of confining the labour of married women entirely to the home. In arguing that in those classes of society in which girls now idle away many valuable years of their life, they should be educated for some profession or business, Miss Davies not only shows that she has carefully considered the subject from every point of view, but she reasons with so much steady skill that she inflicts severe, and we think in many instances fatal blows, upon notions that have long held almost undisputed sway.

## THE PERIODICALS.

The *North British* published this month is not only one of the ablest and most interesting numbers of that particular review that we have ever seen; but also one of the very best quarterly numbers, taking the whole range of such publications into account, that ever at any time came into our hands. It is full of knowledge, of fine criticism, and of excellent and in some instances really remarkable writing, from beginning to end. Let us allow that there is a frequent tinge of the Scottish peculiarity, in several articles; and that there is rather more than a fair proportion of what may be called "light" articles: still we don't remember any recent review articles that as a group have interested us more. There is an article on "Mr. George MacDonald's 'Novels'—which, by the way, happen never to have come before us for critical notice,—of which the least that can be said is, that this reviewer has displayed a very rare combination of edge and breadth in the keenness, delicacy, sympathy, and strength of his criticism; in fact, saying more that is simply just and generous even in the first few paragraphs than we have seen in all notices of George MacDonald besides. We hope this review may increase the circle of readers who yield themselves up to the influence of these beautiful books, so fitted "to produce a deep and permanent impression on serious and cultivated minds," and to be both "consoling and elevating" while supplying a very intense pleasure to the susceptible and thoughtful reader. We do not altogether agree with the critic as to the merits of that highly imaginative and thought-stirring book, "Phan-tastes"; which we think does, though he says it does not, contain "ethical considerations too weighty for Faerie Land," and so fails as merely "Faerie Romance," but becomes infinitely suggestive through its charms when, and only when, the reader will think out "a deeper meaning than lies on the surface." We do not accept all that is said of Mr. MacDonald's use of the preternatural; though we admit the force of the contrast with Lord Lytton's attempts to enter the same region of the supernatural; and greatly admire the spirituality and fancy that mingle in the younger writer's treatment of such materials. And we are glad that further attention is called to the only—for we are prepared to say even so much as that he is the only living novelist who has a true knowledge of the many types of religious character, and of the sources and inward energies of such character, and who is himself inspired with any profound religious feeling. Another article on "George Elliot's 'Novels,'" may perhaps be considered as giving us too much on fiction: but it is as admirable, in a different way, and as thoroughly satisfying, as that on which we have already dwelt:—indeed, we take it to be altogether the completest, and most sound-minded review of these powerful novels that has yet appeared. Sometimes it is rather too severe; but we are glad to see our own frequently-expressed notions of George Elliot's constructive art, and the general moral impression of her characters are participated by one who can so luminously put to this great writer the defects which are all the more palpable and painful as occurring in works of such unequalled greatness in their kind. There is, in this number, even a third paper on some of our lighter writers—the "Recent Humourists"—Aytoun, Pracock, Prout, which will at least be very welcome and interesting to many readers of "Headlong Hall," "Gryll Grange," and other strikingly original works by the same hand, for the outline it contains of the principal outward facts in the life of their author; and perhaps the name of the fine humourist will gain something, as is deserving, of wider posthumous fame. The article on "The English Pulpit" is a good one, on the whole; it is written from a Church of England point of view, and has not the marks of perfect knowledge of the history of the Pulpit, but may be serviceable to candidates for the honours of sacred oratory. An account of a true man of genius, his works and elegant inventions, will be found in the paper on the late "Sir William Rowan Hamilton." Necessarily passing over others, we fix on

"The Philosophy of Aristotle," having Sir A. Grant's edition of the *Ethics* for its text; but itself making most valuable contribution to the study of Aristotle, of which it is impossible that extracts should give any conception, but which we earnestly commend to students in philosophy as one of the most valuable papers on any branch of their subject, or on any ancient thinker, that has appeared of late years.

*Blackwood* has for its political article, "The Legacy of the late Government"; and its unmitigated party-spirit, if not even partisan falsehood, may be understood from such statements as the following:—

"There is no single branch of the public service which the late Government have not systematically and perseveringly neglected. Even Mr. Gladstone's much-boasted financial arrangements, which looked so pleasant upon paper, and enabled him to come to the House of Commons year after year with plausible budgets, will be found to have entirely broken down. Had they not broken down, private credit would have scarcely have become so depressed as it now is, nor money so dear that the most solvent trader in the world cannot afford to accept accommodation, &c."

Mr. Gladstone's Budgets the Cause of the Panic and no doubt the Reform Bill brought on the Cholera! There is an uncommonly brilliant article here on "The Great Unrepresented"—by a writer who confesses herself a woman, and whose "unrepresented" are "the female householders" of the country, as to whom Mr. Stuart Mill has asked for statistics, and whom his scheme proposes to enfranchise. There is, as might be expected from a writer in *Blackwood*, an uncompromising opposition to this proposal; and the banter and ridicule, both of them good-natured and wise-hearted, and the really sound views about the class for which it is proposed to legislate, and the vigorous reasoning, in a light-handed way, of the question of woman's relations to man and society, will be immensely enjoyed by many of our readers. We must take a passage or two.

"Mr. Mill's scheme by no means extends to the whole female community. Neither the wives of England nor the young ladies of England have anything to do with his statistics. The class for which he proposes to legislate is not the most interesting section of woman-kind. It is the class of female householders, lone women who pay their own rent and taxes, and have their own affairs to manage, and nobody to look to them," according to the vernacular. Romance has little to do with this portion of humanity. As a rule, they have lost the charms of youth; and the very position which gives them a claim upon Mr. Mill's sense of justice makes it impossible that they should possess those charms of dependence and helplessness, and clinging weakness which are supposed to be so attractive to the lords of the creation. They are old enough and stout-hearted enough to take care of themselves. They are either widows whose day is over, or elderly maidens whose day has never come. It is hard to destroy all illusion on this subject, but yet it is expedient that the truth should be known, and all pleasant dreams of canvassing under novel and delightful circumstances be dismissed from the minds of backing members. The young ladies will have nothing to do with it. The pretty matrons and maidens will remain as they are, charming members of society, but quite ineligible for political principles. It is we, gentlemen, with whom you will have to do; we who have withered on the stalk, or taken many a buffet from the world; who are respectable, but no longer charming; whose hair is growing grey—whose cheeks are not unconscious of wrinkles—who inspire only esteem or awe, and not any softer sentiment. It is only right that this distinctive line should be clearly and deeply drawn. In most cases it is the possessors of rosy cheeks and golden hair who have the best of it; but this time it is our turn. . . . We have to take care of ourselves, and make our own way. We have houses and servants, and pay our rates, and treat at first hand, without any softening medium, with the world. It is in these hard circumstances that Mr. Mill's pity, nay, rather his sympathy and sense of justice, beams upon us. We are not as other women, cared for and administered to. It is, then, only justice that compensation should be given us, and that we should be as other men. This is the beautiful and benevolent inspiration which Logic itself, as applied to human affairs, has breathed into our champion."

While paying graceful acknowledgment to Mr. Mill, as a champion *sans peur et sans reproche*, it is contended that his proposal proceeds from a determination to maintain a logical sequence in his political theory; and that the real question is not that merely of giving the suffrage to certain women, but in reality is "the fundamental idea of government by pure reason,"—allowing no exigencies of practical necessity to contradict his carefully-argued conclusions, but standing by his stern, inhuman logic, though its results be "insane and ridiculous." It seems that some twenty literary and otherwise distinguished ladies have petitioned for political privileges; but of them it is said, with truth, that they are not representatives of their sex, but may represent possibly some hundred other equally exceptional women scattered up and down the country; and it is added—not altogether with delicate feeling—

"They are too clever to be accepted as our representatives. They have artificial wants and capabilities which are not the capabilities and wants of women. To them, or at least to some of them, the hustings themselves would not be particularly offensive, and a public appearance at the poll a mere ordinary occurrence. They have done harder things in their day, and there is in reality no reason why they should shrink from the risibly applause or even the frank commentary of the crowd. But all these things, which are not contrary to the habits of the exceptional woman, are contrary to our habits; and it is a strange failure of the broad and philosophical view which we have a right to expect from Mr. Mill, that he should accept without question as our representatives, persons who represent us as little as he represents the fox-hunters of England."

\*The Higher Education of Women. By EMILY DAVIES. Alexander Strahan, London and New York, 1886.



We shall venture to quote yet another passage, which contains the burden of the whole article:—

"Women have been signally unlucky in their champions and defenders. Scarcely a soul has ever opened his or her mouth on the subject, without conveying a more or less express insult to his self-constituted clients. 'Woman is the lesser man,' is their universal sentiment—or rather, woman is a creature who has been deeply and fundamentally injured by not being made a man. For ourselves and our adherents, we beg to give the most unqualified contradiction to this popular fallacy. We are not men spoiled in the making, but women. We have our own use in this world, and the loftiest genius and most admirable wisdom could make no expedient to replace us were we to strike work. People write about us as if we were a curious sect, or imperfectly known species; and yet we are quite the half of humanity. Never man existed yet whose being was not more closely connected with that of women than with that of other men, notwithstanding that he speaks of us as if we were a tribe in the South Seas. This affection is of the widest range, and wonderful are its varieties; but it is entirely founded upon the curious delusion that we ought to have been men, and that it is to our unending humiliation and disadvantage that we are not men. But, as it happens, that is not our opinion. We are used to being women. On the whole, strange as it may appear, we like it. Girls may object, and do object, to the disabilities which are sometimes rather hard upon them; but by the time a woman has come to the mature age at which she can understand herself and her destiny, she has in most cases got to see the justice of it, and learned to identify herself distinctly in the world. So far as the designs of God may be judged from His works, He did not intend us either for ploughing or for voting. He did not create us to carry guns or make speeches: we were not even sent into the world to produce poetry or excel in the fine arts. By chance now and then a woman may be found who is capable of any or all of these things; but if she gives up her own existence to it, then God's purpose is defeated in her. The trouble He took to make her different is of no avail, and she is of no more use than if she were a man."

Though much that is said in this article is questionable enough, it is uncommonly well worth reading. Cornelius O'Dowd, writing of the relations in war of Prussia and Italy, under the title, gathered from Mr. Bright, "Of whom to 'hunt the bear with,'" and again, "The Bill of Costs," is well-informed, sensible, and grave on the whole; but in "Our Garibaldi," directed against Mr. Beales and the Reform League, combined, in a very delightful O'Dowdian manner, equal quantities of ignorance, prejudice, flippancy, and pleasantness.

The interest of the present number of *Fraser* is great. It pronounces with great decision on the question of "The Reform League and the Parks," and rejoices that "the working classes have risen to repel 'the imputation of indifference to the possession of the electoral franchise.'" The article on "The Reconstruction of Germany" is able, calm, and foreseeing:—it has the following remarks on the policy of Bismarck:—

"It appears certain that he is engaged in conferences with men who represent the broadly Liberal sentiment in Germany, and that he is bent on allying himself with them. His Ministerial statement to the House as to how he proposes dealing with the annexations is pervaded with a large-minded and generous feeling stamped with truly statesmanlike Liberalism. If this anticipation is realised—if no cross-current comes to thwart the alliance between the Crown and the Liberals—then we can see no possible ground for doubting that the Northern Germany created by the treaty of Nikleburg, and which is to be cemented by a national representation, will become at once a homogeneous state resting on popular principles. In some quarters the fear is entertained that the upshot aimed at by Bismarck is the establishment of a great military despotism—a German Cæsarism. We shall indeed be surprised if a Cæsarism in the sense of a revived German Empire, the crown of which will be set on the Hohenzollern brow by the people, were not to come about ultimately; but a dragging Cæsarism, resting on Prussianism and ruling in an affectation of a divine right of usurpation, is a thing foreign to the nature of the German world. The very slowness so often cast in the teeth of the Germans in reference to their constitutional struggle shows their tenacity to such forms, and the inability even of reactionary Governments to divorce themselves quite therefrom."

Mr. Boyd is at his worst in one of his affected "Concernings"—the special theme of this being, "The Advantages of being a Cantankerous Fool." The article on "Recent Movements in the Church of England" is on the right side in the main; and is appropriately founded on the absurdity of the presentation to the Archbishop of Canterbury, in Convocation, of a copy of that very poor and pretentious book of essays edited by Mr. Orby Shipley, and its acceptance by Dr. Longley as "an important contribution to ecclesiastical literature": but even this able critic has no true knowledge of the "movements" outside the Church, or he would hardly anticipate that all who regard the Reformation with him as "the shaking off a lying tyranny, and the beginning of a fairer and 'happier era for mankind,'" will therefore, though now they may be "Presbyterians and Dissenters"—the very words used showing ignorance—"be willing to accept a 'share in the advantages of the Establishment, which in many respects they envy and admire.'"

Perhaps the greatest general interest of this number attaches to the paper on "Washington"—not the man, but the city. It is written with very strong bias; and its pictures of society in the American capital are anything but flattering. There are many anecdotes of American statesmen and politicians, and some painful ones of Daniel Webster. We extract two for the sake of showing the kind of story and allusion with which the paper abounds:—

"Mr. Webster's unequalled reputation for eloquence led to his being made, on every possible occasion, the orator of public and political gatherings and dinners. At these he talked, in the aggregate as much as in any one instance as has been uttered by any other American. At the political dinners, of which he was rather fond, he almost invariably became tipsy before his speech-time arrived; and some of his most admired after-dinner speeches were the composition of friendly reporters. On one occasion he had to be prompted by a friend, who sat just behind him and gave him, successively, phrases and topics. The speech proceeded somewhat after this fashion:—Prompter: 'Tariff,' Webster: 'The tariff, gentlemen, is a subject requiring the profound attention of the statesman. American industry, gentlemen, must be—must be' (nods a little). Prompter: 'National debt.' Webster: 'An gentlemen, there's the national debt—it should be paid (loud cheers, which rouse the speaker); yes, gentlemen, it should be paid (cheers)—and if it should be (taking out his pocket-book)—I'll pay it myself! How much is it?' This last question was asked of a gentleman near him, with drunken seriousness, and coupled with the recollection of the well-known impenitence of Webster's pocket-book, excited roars of laughter, amidst which the orator sank into his seat, and was soon asleep."

"Webster had an impressive, unusual, oracular way of saying everything, however unimportant, which could not be surpassed. He could put forth more union than Mr. Gladstone on the subject of taxation, even when the eloquent Englishman makes one feel for the moment that humanity's true battle-cry is 'Pepper for the masses!' His great hits seemed magical when they were uttered, and people surrendered their senses to them. When he was delivering his great speech at the dedication of Bunker Hill monument the crowd became so cheering that life and limb were endangered; and the officers, after vainly struggling against the rush, desired Mr. Webster to appeal to the people to stand back. The orator came forward, stretched out his arm like a sceptre, and said in his thunder-tone: 'Gentlemen, stand back!' There was a moment's stillness, and one man cried out, 'It is impossible!' 'Impossible!' repeated Webster, 'Nothing is impossible on Bunker Hill!' Immediately the crowd rolled back, and the expression seemed climacteric; yet the smallest boy present could have pricked the gay bubble with his knowledge that Bunker Hill was the scene of a great American defeat. He could even make his egotism sublime. During a speech made by him in Faneuil Hall, at a time when the Whig party was on the verge of dissolution, he capped a rhetorical climax thus: 'Gentlemen, if the Whig party is dissolved, where am I to go?' Mr. Wendell Phillips, who was present when this was uttered, described it, in my hearing, as followed by a pause in which the vast crowd seemed to be thrilled by a new consideration of vast and universal import. Mr. Phillips, a bitter opponent of Webster, admitted that it even seemed a momentous question to himself; and Mr. Emerson, who, during Webster's life, said that he had uttered nothing worthy to be treasured, had 'lent no aphorism to history,' and that 'every drop of his blood had eyes that looked downward,' has declared in a lecture, this year, that Webster was one of the two men to whom he had listened who had approached his ideal of an orator."

We have received three monthly parts of a new periodical called the *Sunday Reader*, which is intended to be "conducted on Scriptural and unsectarian principles." Dr. Miller is the principal editor and among the names of those from whom contributions are to be expected, we notice the following—the Rev. Robert Maguire, M.A., the Rev. R. H. Baynes, Professor Christmas, Mr. Balfour, the Rev. Samuel Martin, the Rev. Paxton Hood, and various other distinguished writers, both lay and clerical. The contents of the two parts before us, comprising nine weekly numbers, are consistent with the principles upon which the periodical is announced to be conducted. The first part contains an *In Memoriam* by Mr. Baynes to the venerable author of the "Christian Year." It consists of a short eulogy upon the simple beauty of that good life, whilst the writer wisely abstains from offering any comments upon the great ecclesiastical movement with which Keble's name is so prominently associated. There is also a pretty view of Hursley Church and vicarage. An editorial address and several suitable serial stories, with a short space appropriated to *Ezra Evangelica*, &c., to which contributions, evangelical in spirit and of good poetic merit, are invited, together with several seriously instructive articles, make up the first monthly part. Dr. Miller has contributed a weekly family prayer to the August part, to which a suitable hymn is subjoined. These are to be continued regularly. An article upon the authoress of "English Heart and Hands," being a brief record of a life of practical goodness, will give great pleasure to those who do not object to biographies of living persons. On the whole, we think the *Sunday Reader* bids fair to take its place among the higher, more enlightened, and less exclusive kinds of literature. We should not omit to mention that it is illustrated with woodcuts, which are tastefully conceived and nicely executed.

#### LITERATURE, SCIENCE, AND ART.

Arrangements are being made for erecting a monument to the memory of Henry Kirke White in the church of Wilford, near Nottingham, his favourite resort.

The Benedictine Monastery of Monte Casino is to be preserved in its present state as a national monument, and the archives, library, and monuments will remain intact. The Florentine Convent of San Marco, famous for its association with the names of Fra Angelico, Fra Bartolomeo, and of the Dominican, Savonarola, is also to be spared.

Two men of letters, holding superior appointments in the Post Office, are, so to speak, running novels at the same time: Mr. Anthony Trollope, "The Claver-

ings," in the *Cornhill*; and Mr. Edmund Yates, "Back Street," in *All the Year Round*.

"Napoleon III. and the Rhine" is the title of a political brochure by Mr. Pope Hennessey, which is announced for publication by Mr. Hardwick.

A new Liberal Roman Catholic newspaper is announced to appear to-day, under the title of the *Universal Express*.

Mr. Keith Johnston and other gentlemen engaged in the exploration of Palestine have discovered at Tell Hum, the ancient temple of Capernaum, nearly if not quite entire. The interest of this discovery is very great, since there is no other building at the present day which can be identified as one of those in which Jesus actually was.

Mr. Sydney Smirke, R.A., has been unanimously chosen architect of the new Royal Academy to be erected at the back of Burlington House, the latter being retained as the facade of the building. A building committee has been appointed, of Messrs. Cope, Creswick, Marshall, Weekes, Hardwick, Scott, and the officers of the institution. Mr. Smirke was the originator of the very excellent plan which is to be followed.

Sir Frederick Madden has resigned the Keepership of the Manuscripts at the British Museum. From about the year 1826, when he might be seen in the old painted reading-room of Montague House, transcribing for Mr. Peirce materials for the "History of Britain," he had been connected with the museum. He is likely to be succeeded by Mr. Edward Bodley, the Keeper of the Egerton MSS, an archaeologist of equal standing.

Mr. Noble's statue of Sir John Franklin, the Arctic explorer, has been erected in Waterloo-place, at the side of the Athenæum Club. Mr. Foley's statue of Lord Herbert of Lea, which is to be placed in front of the War Office, Pall Mall, has been successfully cast in bronze.

#### MISCELLANEOUS.

Much sensation has been caused among Parisian ladies by the announcement that certain *japanais* have good reason for believing that they can discover the means of making diamonds—real diamonds.

AN ELECTRIC SHIP.—There is at present on one of the lakes of the Bois de Boulogne a boat that moves about without either steam, sails, or any other visible means of propulsion. The power employed is that of electricity, which, by an ingenious contrivance, communicates a rotary motion to a pair of paddle-wheels. The experiment is curious enough, but, unfortunately, the principle cannot as yet receive a practical application, because it would not pay. An electric pile consumes just as many kilogrammes of zinc per hour and per horse-power as a steam-engine consumes kilogrammes of coal, so that the electric system would be about thirty times dearer than steam.—*Galignani*.

THE SEVEN DAYS MURDER.—A person gave himself up at Hallow Monday, as the self-accused murderer of the poor little boy in Seven Dials. He was known as Samuel Morimer, but he avowed that his real name was Jeffery. His description, however, did not correspond in all respects with that given in the advertisement, and there appeared some reason to suppose that he might be suffering under a monomania. All doubt on the subject was, however, removed by the arrival of Inspector West and the individual with whom Jeffery lodged, both of whom identified the wretched man, who was at once brought up to London and conveyed to Bow-street, where his examination is expected to take place this morning.

VOLUNTEER NURSING.—The nursing of the sick by ladies is now a great fact. Here and there governors of hospitals and boards of guardians may raise, if they will, the oft-repeated cry of "proslitism," or any other foolish excuse for preferring the imperfections of former days to a system which embodies intelligence, the keenest sympathy, and refinement. But the truth must prevail. The nursing by ladies is the very best nursing that England has ever seen, and we live in days when the very best of anything is apt to take its proper place in spite of all obstructive interference from ignorance and prejudice. The women of England are finding in the care of the sick an outlet for their energy and sympathy—a work which is no less interesting than useful, and which like the quality of mercy, is twice blessed. For it is no small part of the advantage connected with the system that the regular occupation entailed by it is most favourable to the personal health of those engaged. How often and how long have women, unblest by domestic duties, sighed after earnest work—yearned after some mode by which they might feel that the world was being helped along by something they could do! The recent epidemic of cholera has especially served to bring into prominent relief the advantages of volunteer nursing. The disease is one which necessitates more than any other constant watchfulness and attention on the part of nurses. The work done in the London Hospital, in St. George's-in-the-East, and in the Commercial-street Hospital, virtually settles the question as to the capability of ladies to engage with advantage in the nursing of the sick. Those only, however, who have watched the progress of the epidemic can fully appreciate the enormous help which has been given by lady volunteers in the trying scenes from which the East of London is just now emerging. Doubtless these women need no thanks; but we would wish them to know that the medical profession at least, by whose side they have worked, are fully alive to the value of their generous efforts.—*The Lancet*.



## Gleanings.

Paper socks are now being made in America. The fabric is a combination of muslin and paper.

A negro tenor has come out at the Politeana Theatre, Florence.

The *Times* says that the Atlantic telegraph cable is steadily increasing in its returns, and is already earning money at the rate of 900,000*l.* a year.

In the list of Austrian decorations for bravery at the battle of Lissa, we find the gold cross of merit to "William Tomkins," machinist on board a steamer.

A new cable company has been projected in New York, with a capital of 10,000,000 *dols.*, which proposes to lay a transatlantic cable from New York, via Bermuda and the Azores, to Lisbon.

The tariff of charges for the transmission of messages to New York by the submarine cable will soon be reduced one-half—namely, from 20*l.* to 10*l.* per message of twenty words, and ultimately to 5*l.*

Mr. Bennett, editor of the *New York Herald*, is taxed for an income of over 32,000*l.* Forty-six years ago Mr. Bennett arrived in America, a Scotch youth of twenty, with less than 5*l.* in his pocket.

Blondin is said to have applied to the directors of the Atlantic Telegraph Company to have the cable raised on poles at either end, so that he might walk over.

When General Gregory went to Texas he visited a lawyer at his office, and asked him for a copy of the laws of Texas. The lawyer opened a drawer, took out a large and handsome bowie-knife, and gave it to the general.

Cork.—Foots, praising the hospitality of the Irish after one of his trips to the sister kingdom, a gentleman asked him whether he had ever been at Cork. "No, sir," replied Foots, "but I have seen many drawings of it."

The following advertisement appears in a western (American) paper:—"Engaged—Miss Ann Gould to John Candel, city marshal, both of Leavenworth, Kansas. From this time henceforth and for ever—until Miss Anna Gould becomes a widow—all young men are requested to withdraw their particular attentions."

A country contemporary, copying the letter of the churchwardens of Northmoor-green Church, prints one of the paragraphs as follows:—"We now wish to provide our clergyman with a rope. Will any rich lady or gentleman send us one?" The sentence should read as follows:—"We now wish to provide our clergyman with a *cope*," &c. If not to the public, it makes all the difference to the Rev. Mr. Hunt.

HUMBLE OR UMBLE.—In some of the pronouncing dictionaries (perhaps in most of them) this word is given as one of the words beginning with *h* which are to be sounded as if the *h* was absent, i.e., as *umble*; and many speakers may be found who take some trouble to speak accordingly. The pronunciation is not only wrong, but (what in the eyes of many is worse) vulgar. The combination which gives rise to it is *umble-pie*. To eat *humble-pie* is a term for eating one's own words, or for being humiliated.—*Johnson's Dictionary*, by Latham.

A NEW READING.—During the recent visit of the British Association to the Midland Railway Company's works at Derby, Mr. Colville, M.P., one of the members for that borough, explained, to the amusement of the assembled savans, that Derbyshire is proud of her antiquity, which can be traced back to the time of the Apostles, when it was said that Paul went from Derby to Lister—and which a philosophical friend had interpreted that St. Paul went from Derby to Leicester. (Loud laughter.)

AN ADVANTAGEOUS PUZZLE.—The following advertisement appeared in the *Times* the other day:—

1. 2. 9.—15 22 7, 14 22, 8 22 13 23. 21 12 9 9 22 8 11 12 13 21 22 12 22 22, 4 18 7 19, 9 22 24 7 12 9, 12 21, 24 12 15 27 20 22, 18 7, 4 18 15 15, 22 8 11 15 26 18 15, 19 12 7 19 18 11 20 8, 3 7 26 13 23, 18, 10 12, 26 25 9 12 26 23, 13 23 7, 14 12 18 7 19.

Any of our readers who are inclined to translate the unintelligible array of figures into readable English can do so by substituting the letters of the alphabet reversed for their numerical representatives. Thus, counting from Z, the number 15 will be the letter L, and so on.

The *Pall Mall Gazette*, in recently reviewing Lady Harriet Sinclair's cookery-book, "Dainty Dishes," stated that the fair authoress, shortly after the appearance of her work, "received a number of proposals," from which she made "a judicious selection," and forthwith married. So, then, the road to our young fellah's hearts is over the palate. This is certainly taking the romance out of love, with a vengeance. Instead of "I met her at a fancy fair," our modern gallants should sing—"I met her at a kitchen range."—*London Review*.

A RIVAL TO DR. CUMMING.—According to an American letter, Dr. Tresham Gregg (who is now in America) "has discovered that the laying of the Atlantic Cable is distinctly foretold in the third chapter of Hosea." This preacher rejects the accepted version of that chapter alluded to, and substitutes a version of his own, from which he quotes:—"9. Thou didst make thy bow quite naked; seven rods each, spoke S I h. Thou didst cleave the earth with soiling." M. Gregg explains:—"Here the cable is 'the bow'—composed of seven compartments, or seven may state for a sufficiency. The oracle is marvellous in its accuracy." Mr. Gregg sends this and several other "indications" of prophecy to the *New York Tribune*.

REASONS WHY LADIES SHOULD NOT SHOP ON SATURDAY AFTERNOON.—Because it is tantamount to young men who are fond of the river to be handing

watered silks. Because it is hard on young men and women who would like to be at the Crystal Palace, listening to music, to have their attention confined to lateening, and their thoughts busy with band-boxes. Because it would be a pleasure to see the cheeks of the girls in the cloak department mantle with the glow of health (fast colours). Because it is better for young men who are cricketers, to mind the balls of their wickets than the balls of their employers, and far more agreeable to take part in a "tie" (both sides alike) than to tie a scarf. Because the shop-walkers may occasionally prefer a country lane to a *crêpe laine*. Because it is pleasanter to be shown English meadows than to be showing "Sicilian lawns." Because if you detain young women "matching," you may prevent them making a good match elsewhere. Because it is aggravating to young men who are rifle volunteers to be answering questions about shot silks, giving replies concerning orills, and producing "Garibaldi" for inspection. Because too much of the shop may end in bringing on counterpains. Because if it is to be all work and no play, any idea of enjoyment in life becomes mere—*illusion*.—*Punch*.

A DOG STORY.—A gentleman in New Haven recently erected in Chapel-street, near the college, a large and beautiful residence, and adorned the grounds with more than ordinary taste and expense. Among other ornaments, not far from the street, he placed a large cast-iron statue of a dog, whose belligerent appearance and defiant attitude made him look as large as life and twice as ugly. For weeks afterwards the little dogs, on passing by the house, never failed to give the statue a complimentary bark and growl, which, however, never disturbed its equanimity. But one day a big old Towser from the country was following his master's market wagon into town, and happened to spy the hostile form of the cast-iron foe. A preliminary growl and bow-wow produced no effect. Snuff and defiant, his enemy continued to gaze at him. Canine nature could stand it no longer. One leap over the fence brought him into the yard, and two or three more carried him to his mate antagonist. Quicker than thought he attempted to fasten his teeth on the cast-iron chops of the statue, but the next moment gave up the contest. The last that was seen of that dog, he was seen sneaking out of the yard with his tail between his legs, the most completely sold specimen of canine society we ever witnessed.—*American Paper*.

GEORGE IV. IN AN UNWONTED LIGHT.—Lord Brougham, the late lamented Thackeray, and others, have been very severe in their censures on the character of George IV. My readers will, perhaps, be interested in hearing the following:—"Some few years before the death of the king, Dr. Porteus, the Bishop of London, having heard that his Majesty had appointed a review of the Household Troops to take place on a Sunday, ordered his carriage, though he was in a precarious state of health, and waited upon his Majesty at Carlton House. The bishop was most graciously received, and proceeded to say, 'I am come to warn your Majesty of the awful consequences of your breaking the Sabbath, by holding a review on that day which the Almighty has hallowed and set apart for Himself.' The king upon this burst into tears, and fell on his knees before the bishop, who bestowed upon him Majesty his blessing. The king then assured Dr. Porteus that no review should take place on the Sabbath during his life. Bishop Porteus then left the royal presence, never more to return; for, on arriving at his residence, he took to his bed, and died shortly afterwards. The king was so deeply afflicted at the news that, on hearing it, he retired into his own apartment, and was heard to sob as one in deep affliction."—*Captain Gronow's Reminiscences*.

IRISH BULLS.—Horace Walpole records in his "Walpoliana" an Irish bull, which he pronounces to be the best he ever met with. "I hate that woman," said a gentleman, looking at a person who had been his nurse—"I hate her, for when I was a child she changed me at nurse." This was indeed a perplexing assertion; but we have a similar instance recorded in the autobiography of an Irishman, who gravely informs us that he "ran away early in life from his father on discovering he was only his uncle." Again, a poor Irish lad, complaining of the harsh behaviour of his father, declares he just treats him as if he were his son by another father and mother. The next bull we record is redolent of the soil, and proves that in Ireland at least the determination to overcome impossibilities is not yet extinct. An Irishman, having challenged a gentleman to fight a duel, who somehow forgot to attend the appointment, met accidentally that same day the offending party, and thus addressed him—"Well, sir, I met you this morning, but you did not come; however, I am determined to meet you to-morrow morning, whether you come or not!" We wonder was the gentleman who displayed such a reluctance to be present the same who declared he would not fight a duel, because he was unwilling to leave his old mother an orphan. The following piece of *saferé* was uttered in a shop in a market town in County Cavan by a poor Irish woman—"What is your teupenny riband a yero?" she inquired. "A shilling, ma'am," was the rather paradoxical reply. "Very well, then," said our simple friend, "nick it at that." To this we may add the daily demand in such establishments for white ha'penny spoons, or black woman's stockings, yellow girls' gloves, pennyworths of yard-wide tape, and oh, elastic description! the thing that pucks in and pucks out. Here comes into our mind a charming little anecdote, so naive and rational in character, that though, strictly speaking, it is neither a blunder nor bull, we cannot refrain from giving it. An apprentice sailor-boy fell from the "round top" to the deck,

stunned, but little hurt. The captain exclaimed in surprise, "Why, where did you come from?" "From the north of Ireland, yer honour!" was the prompt reply, as the poor fellow gathered himself up.—*Chambers's Journal*.

## Births, Marriages, and Deaths.

## BIRTHS.

STEWART.—August 31, at 16, Hilldrop-road, Camden-road, the wife of Lewis Stewart, Esq., of a daughter.

TRITON.—September 8, at Great Farnmouth, the wife of the Rev. William Triton, of a daughter.

BUTLER.—September 8, at Highland House, 235, Camden-road, N., the wife of Isaac Butler, jun., of a daughter.

SOUL.—September 11, at 74, Easton-terrace, Dublin, the wife of Mr. George Simmonds Soul, of a daughter.

## MARRIAGES.

JACKSON-SWANNELL.—August 29, at the Congregational church, Hertford, by the Rev. J. Wonnacott, Mr. Arthur Jackson, of Hertford, to Eleanor, youngest daughter of the late Mr. Samuel Swannell, of Holwell, near Hertford.

HUDD-WESTON.—August 30, at Highbury Chapel, by the Rev. D. Thomas, William Henry, eldest son of Samuel Hudd, Esq., of Gloucester-row, Clifton, to Laura Langdon, only daughter of John D. Weston, Esq., of Woodland House West Park, Clifton.

BRAMALL-HOWARD.—August 30, at the Congregational chapel, Royston, Cambs, by the Rev. H. Martin, Mr. John A. Bramall, of Oldham, to Elizabeth Ann, eldest daughter of Mr. George Howard, of Royston.

HAZELL-TOMLIN.—September 1, at Queen's-road Chapel, Forest-hill, by the Rev. John Corbin, Walter Hazell, of Hornsey, and 5, Kirby-street, Hatton garden, to Sarah Ann, eldest daughter of James Tomlin, of Forest-hill.

HUGHES-HART.—September 3, at the Baptist chapel, Ashton-under-Lyne, by the Rev. B. Jenkins, the Rev. James Hughes, Baptist minister, to Margaret Potts, only daughter of Mr. John Hart of Ashton-under-Lyne.

HOBBSON-ROXBROUGH.—September 4, at Salter's-hall Chapel, Islington, by the father of the bridegroom, Mr. Henry Gamble Hobson, of Grosvenor-road, Highbury New-park, to Mary, second daughter of Mr. W. Roxborough, of Southgate-road.

WHITE-CAINES.—September 4, at Portland Chapel, Southampton, by the Rev. C. Williams, assisted by the Rev. J. Sherratt, Mr. T. White, to Elizabeth Delicia, youngest daughter of Mr. G. Caines, both of Southampton.

SALMON-ASHTON.—September 4, at Mare-street Chapel, Joseph Salmon, of Clare Villa, Hackney, to Elizabeth Sophia, eldest daughter of Samuel Ashton, Esq., of Hackney.

WOOLER-WHITELEY.—September 4, at the Ebenezer Independent Chapel, Kelghley, by the Rev. Joseph Lattersfield, Mr. George Wooler, grocer, to Miss Annie Whiteley, eldest daughter of Mr. James Whiteley, all of Kelghley.

WHITE-CROSS.—September 5, at the Congregational church, Upper Clapton, by the Rev. Henry Gamble, S. S. White, Esq., M.R.C.S. Lond., and L.R.C.P. Edin., to Sarah Tyler, only child of J. H. Cross, Esq., Upper Clapton.

GREENWOOD-BICKERSTAFF.—September 5, at Milton Congregational Church, Rochdale, by the Rev. H. W. Parkin, Mr. James Greenwood, to Elizabeth, youngest daughter of Mr. Edward Bickerstaff, of Blackpool.

TURTON-IRKDALE.—September 5, at Highfield Independent Chapel, Huddersfield, by the Rev. R. Bruce, Mr. James Turton, of Huddersfield, to Mary, eldest daughter of Mr. John Irkdale, of Stroud, Gloucestershire.

WILLIAMS-HUNTSMAN.—September 5, at Bloomsbury Chapel, by the Rev. William Brock, Henry Williams, of 22, Haultry-road, to Susanna, second daughter of Edmund Huntsman, Esq., of 2, Marden Villas, Hornsey rise.

GRIFFITHS-HUBBERT.—September 5, at Trinity Congregational Church, Croydon, by the Rev. Frederick Stephens, James, son of the late James Griffiths, Esq., Philpot-lane, and Rooks Nest, Banstead, Surrey, to Emily Jane, eldest daughter of Philip Hubbert, Esq., Croydon.

LUTON-MURRAY.—September 5, at Hare-court Chapel, Canonbury, by the Rev. A. Raleigh, D.D., Thomas Bailey Sutton, Esq., of Upper Holloway, to Ann Elizabeth Hoare, eldest daughter of Robert Murray, Esq., of Canonbury.

GOWARD-ANDREWS.—September 6, at Fredegar Chapel, Cardiff, by the Rev. Alfred Tiley, Thomas Goodwin Goward, jun., to Mary Ann, eldest daughter of Wm. Andrews, Esq., both of Market Harborough.

DALE-COOPER.—September 6, at the Baptist chapel, Westgate, Bradford, by the Rev. J. Wood, Mr. Henry Dale, to Annie, second daughter of the late J. A. Cooper, Esq., Bradford, both of Northallerton.

WILLIAMS-GOULD.—September 6, at St. Mary's Chapel, Norwich, by the father of the bride, the Rev. Albert Williams, minister elect of Circular-road Chapel, Calcutta, to Mary Helen, eldest daughter of the Rev. George Gould.

NEWTON-PRIDESTLEY.—September 6, at the new Congregational church, Square-road, Halifax, by the Rev. Bryan Dale, Francis William, eldest son of Mr. Francis B. Newton, of Moorfield Villa, Halifax, to Elizabeth, only daughter of Mr. Isaac Priestley, Woolshops, Halifax.

LYMAN-FULLER.—September 12, at Westminster, by the Rev. Samuel Martin, Mr. H. A. Lyman, of Roma Villa, Upper Norwood, to Isabella Maria, second daughter of F. K. Fuller, Esq., of London, late of Huddersfield College. No cards.

## DEATHS.

STUCKEY.—August 25, at Claverham, Yatton, Elizabeth Pope Ferrin, daughter of Mr. Alfred Stuckey, aged eight months.

DOBNEY.—August 30, at 57, St. Giles', Oxford, Mr. John Thomas Dobney, in his eighty-first year.

FULLER.—September 1, at his father's residence, 24, Stratford-place, Rochester-square, Edward, youngest son of William Coles Fuller, aged twenty-three.

ANDERSON.—September 5, at Wymondham, in his seventieth year, the Rev. John Anderson, minister of the Congregational chapel in that town.

FRYCE.—September 6, at 195, Parroch-street, Gravesend, after a protracted and painful illness, Anna, the beloved wife of Mr. Edward Smith Fryce, aged fifty-two. Friends will kindly accept this intimation.

MACBETH.—September 8, at 85, Sloane-street, London, the Rev. Dr. Lawrence Macbeth.

WILLIAMS.—September 9, suddenly, in her thirty-sixth year, Alice Anne, the beloved wife of George Williams, of Sydenham and Tooley-street, and eldest daughter of J. M. Hare, Esq., of Forest-hill.

DAVIS.—September 10, in the sixty-first year of his age, Mr. John Henry Davis, No. 11, Friar-lane, Leicester.

HOLLOWAY'S PILLS.—Confusion and Pain of the Head.—These preliminary signs of coming illness should have early attention, or palpitation and uneasy feelings about the heart will succeed, and be followed in their turn by more serious symptoms. Holloway's Pills display their most constant and happy effects in dispelling these disagreeable feelings, clearing the furred tongue, rousing the torpid bowels, and removing languor and flatulency so operative after taking food. No medicine is so well calculated to restore the digestive functions, so potent to soothe the nervous system. The dyspeptic by taking these purifying Pills will substitute ease for pain, and once more renew vigour in the wasting body and rekindle a healthy elasticity in the dependent and exhausted mind.—*ADVT.*



## BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 37,  
for the week ending Wednesday, Sept. 5.

## ISSUE DEPARTMENT.

|              |             |                     |             |
|--------------|-------------|---------------------|-------------|
| Notes issued | £30,098,390 | Government Debt     | £11,015,300 |
|              |             | Other Securities    | 3,921,970   |
|              |             | Gold Coin & Bullion | 15,098,390  |
|              | £30,098,390 |                     | £30,098,390 |

## BANKING DEPARTMENT.

|                           |             |                                                  |             |
|---------------------------|-------------|--------------------------------------------------|-------------|
| Proprietors' Capital      | £14,553,000 | Government Securities (inc. dead weight annuity) | £11,227,023 |
| Reserve                   | 3,987,417   | Other Securities                                 | 23,257,7    |
| Public Deposits           | 4,778,477   | Notes                                            | 5,877,145   |
| Other Deposits            | 17,422,300  | Gold & Silver Coin                               | 1,096,822   |
| Seven Day and other Bills | 645,678     |                                                  |             |
|                           | £41,426,777 |                                                  | £41,426,777 |

Sept. 5, 1866.

GEORGE FORBES, Deputy Cashier.

## Markets.

## CORN EXCHANGE, London, Monday, Sept. 10.

There was a small supply of English wheat to this morning's market. The unsatisfactory state of the weather, and the improvement in prices in all the country markets, induced factors to hold for an advance of fully 3s. per qr. from Monday last, at which the supply was cleared off. Foreign held firmly, and 7s. per qr. more money realized in the sales effected. Barley is very scarce, and held at rather high rates. Beans and peas each 1s. per qr. higher. Owing to the large arrivals of oats—over 60,000 qrs. for the week—this article has not participated in the general improvement. The trade was firm on Wednesday and Friday last, at rather more money, but getting so much in excess of consumption has checked the trade, and prices rule about the same as this day week.

## CURRENT PRICES.

| WHEAT—                            | Per Qr.  | Per Qr. | PEAS—                | Per Qr.  | Per Qr. |
|-----------------------------------|----------|---------|----------------------|----------|---------|
|                                   | s.       | s.      |                      | s.       | s.      |
| Essex and Kent,<br>red, old .. .. | 50 to 56 |         | Grey .. ..           | 38 to 35 |         |
| Ditto new .. ..                   | 44 to 51 |         | Maple .. ..          | 25 to 38 |         |
| White, old .. ..                  | 56 to 62 |         | White .. ..          | 37 to 40 |         |
| „ new .. ..                       | 57 to 62 |         | Boilers .. ..        | 38 to 40 |         |
| Foreign red .. ..                 | 48 to 52 |         | Foreign, white .. .. | 38 to 40 |         |
| „ white .. ..                     | 52 to 62 |         |                      |          |         |
| BARLEY—                           |          |         | RYE .. ..            | 26 to 28 |         |
| English malting ..                | 31 to 36 |         |                      |          |         |
| Chevalier .. ..                   | 38 to 42 |         | OATS—                |          |         |
| Distilling .. ..                  | 27 to 31 |         | English feed .. ..   | 21 to 26 |         |
| Foreign .. ..                     | 20 to 27 |         | „ potatoes .. ..     | 26 to 31 |         |
|                                   |          |         | Scotch feed .. ..    | 23 to 27 |         |
| MALT—                             |          |         | „ potatoes .. ..     | 26 to 31 |         |
| Pale .. ..                        | 54 to 67 |         | Irish black .. ..    | 20 to 25 |         |
| Chevalier .. ..                   | 54 to 68 |         | „ white .. ..        | 21 to 26 |         |
| Brown .. ..                       | 48 to 53 |         | Foreign feed .. ..   | 21 to 25 |         |
| BEANS—                            |          |         | FLOUR—               |          |         |
| Ticks .. ..                       | 42 to 44 |         | Town made .. ..      | 47 to 50 |         |
| Harrow .. ..                      | 44 to 47 |         | Country Marks ..     | 36 to 39 |         |
| Small .. ..                       | 47 to 51 |         | Norfolk & Suffolk    | 34 to 36 |         |
| Egyptian .. ..                    | 37 to 41 |         |                      |          |         |

BREAD.—LONDON, Monday, Sept. 10.—The prices of wheaten bread in the metropolis are from 8d. to 8½d.; household ditto, 6½d. to 7½d.

## METROPOLITAN CATTLE MARKET.

MONDAY, Sept. 10.—The total imports of foreign stock into London last week amounted to 15,589 head. In the corresponding week in 1865 we received 20,915; in 1864, 13,247; in 1863, 18,242; in 1862, 11,109; in 1861, 13,327; in 1860, 12,020; and in 1859, 13,828 head. The supply of foreign stock on sale here to-day was rather extensive. The demand was somewhat heavy, at drooping prices. The arrivals of beasts fresh up from our own grazing districts were again very moderate, and in but middling condition. Nearly all breeds moved off slowly, at a decline in the quotations, compared with Monday last, of 2d. per 8lbs. The top quotation was 5s. 6d. per 8lbs. The receipts of stock from Ireland and Scotland were limited. The arrivals from Lincolnshire, Leicestershire, and Northamptonshire, were 1,860 Shorthorns, &c.; from other parts of England, 490 various breeds; from Scotland, 21 Scots and crosses; and from Ireland, 120 oxen and heifers. With sheep we were tolerably well, but not to say heavily, supplied. With some few exceptions, they came to hand otherwise than in good condition. The demand was heavy, and the prices gave way 2d. per 8lbs. The best Downs and half-breeds sold at 6s. 4d. to, in some instances, 6s. 6d. per 8lbs. We were moderately supplied with calves, which moved off steadily, at full prices, viz. from 4s. 4d. to 5s. 4d. per 8lbs. Store pigs moved off freely, at full quotations; otherwise, the pork trade was heavy, on former terms.

| Per 8lbs. to sink the Offal. | s. d. s. d. | Per 8lbs. to sink the Offal. | s. d. s. d. |
|------------------------------|-------------|------------------------------|-------------|
| Inf. coarse beasts           | 3 6 to 3 10 | Prime Southdown              | 6 0 to 6 4  |
| Second quality               | 4 0 to 4 8  | Lamb                         | 0 0 to 0 0  |
| Prime large oxen             | 4 10 to 5 2 | Lge. coarse calves           | 4 4 to 4 10 |
| Prime Scots, &c.             | 5 4 to 5 6  | Prime small                  | 5 0 to 5 4  |
| Coarse inf. sheep            | 4 0 to 4 4  | Large hogs                   | 4 0 to 4 8  |
| Second quality               | 4 6 to 5 0  | Neat sm. porkers             | 4 8 to 5 0  |
| Pr. coarse woolled           | 5 4 to 5 10 |                              |             |

Quater-old store pigs, 30s. to 33s. each. Suckling Calves, 20s. to 23s.

## NEWGATE AND LEADENHALL, Monday, Sept. 10.

The supplies of meat on sale at these markets, to-day, are on the increase, and the trade is heavy, at depressed quotations.

| Per 8lbs. by the carcase. | s. d. s. d. | Per 8lbs. by the carcase. | s. d. s. d. |
|---------------------------|-------------|---------------------------|-------------|
| Inferior beef             | 3 4 to 3 8  | Small pork                | 4 8 to 5 0  |
| Middling ditto            | 3 10 to 4 0 | Inf. mutton               | 3 6 to 4 4  |
| Prime large do.           | 4 2 to 4 4  | Middling ditto            | 4 6 to 4 10 |
| Do. small do.             | 4 6 to 4 8  | Prime ditto               | 5 0 to 5 4  |
| Large pork                | 4 0 to 4 6  | Veal                      | 4 0 to 5 0  |

PROVISIONS, Monday, Sept. 10.—The arrivals last week from Ireland were 2,588 urkins butter and 2,360 bales bacon, and from foreign ports 2,478 casks, &c. butter, and 2,271 bales of bacon. The business transacted in the Irish butter market was limited last week. The finest Clonmel, &c., declined 2s. per cwt. Foreign met a steady sale, and best Dutch advanced to 11s. and 12s., but in other descriptions there was no change in prices. The bacon market ruled steady, fine sizeable being in short supply.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Sept. 10.—These markets are fairly supplied with potatoes, the demand for which is steady, at our quotations:—Regents, 60s. to 110s.; Rocks, 50s. to 70s. per ton.

BOROUGH HOP MARKET, Monday, Sept. 10.—Our market has been supplied with from 800 to 900 busses of the new growth, some of which have been effected as follows:—Mid Kent, 29 to 41s. 12.; Weald of Kent, 26 to 28s. The plantations in Sussex and the Weald have progressed

favourably during the past week, but mould is on the increase in Mid Kent. The weather of the past week has been very unfavourable to the plant, and, should it continue, will materially affect the yield. Picking will be pretty general during the present week, and a little settled weather would be very acceptable to the growers. Advice from New York to the 28th ult. report the market as quiet, but firm. Continental accounts are without alteration. Mid and East Kent, 105s., 140s., 180s.; Weald of Kent, 100s., 120s., 140s.; Farnham and Country, 100s., 125s., 160s.; Sussex, 90s., 110s., 140s.; Yearlings, 95s., 110s., 130s.; Savarians, 130s., 147s., 170s.; Belgians 100s., 112s., 125s. The imports of foreign hops into London last week consisted of 104 bales from Boulogne, and 51 bales from Hamburg.

WOOL, Monday, Sept. 10.—Since our last report a full average business has been transacted in most kinds of English wool, at the late advance in the quotations. The supply on offer is by no means extensive. For export the demand is in a sluggish state.

SEED, Monday, Sept. 10.—There has been more activity in the market for cloverseed during the past week, at advancing rates; and, to-day, an advance of 2s. to 3s. per qr. was obtained on American and French samples. New English trefoil was fully as dead. Winter tares met a very slow sale.

OIL, Monday, Sept. 10.—Lined oil continues in request, and is freely purchased by American buyers. The price is 42s. 6d. per cwt. on the spot. All other oils are firm. French spirits of turpentine 33s. per cwt. on the spot.

TALLOW.—LONDON, Monday, Sept. 10.—The tallow trade is steady to-day, at 48s. 6d. for new F.Y.C. Town tallow 48s. net cash. Rough fat, 2s. 4½d. per 8lbs.

COALS, Monday, Sept. 10.—Market was firm at last day's rates. Hutton's, 22s.; East Hartlepool, 21s. 9d.; Hartlepool, 21s. 6d.; Eden, 20s.; Caradoc, 21s. 9d.; Holywell, 20s.; Cliff, 19s. 3d.; Hartley's, 21s. 3d.; South Durham, 20s. 9d. Fresh ships, 51. Ships at sea, 35.

## Advertisements.

PEACHEY'S  
PIANOFORTES FOR HIRE  
FOR ANY PERIOD.

CARRIAGE FREE.

OR FOR THREE YEARS PURCHASE, HIRE ALLOWED.

## PEACHEY

CITY OF LONDON PIANOFORTE MANUFACTORY  
AND EXTENSIVE SHOW-ROOMS.

72 &amp; 73, BISHOPSGATE-STREET WITHIN, E.C.

An extensive assortment of PIANOFORTES, WARRANTED,  
New and Second-hand, of Every Description and Price.

HARMONIUMS FOR SALE OR HIRE.

\*New Grand Pianofortes for Hire, for Concerts, Lectures, &amp;c.

DELICATE AND CLEAR  
COMPLEXIONS.

BY USING

The Celebrated United Service Soap Tablets

4d. and 6d. each. Manufactured by

J. C. &amp; J. FIELD, UPPER MARSH, LAMBETH

Order of your Chemist, Grocer, or Chandler.

## CHEAP RE-ISSUE OF

LECTURES by the REV. HUGH STOWELL  
BROWN.

VOLS. I to IV, in paper covers, price 10d. each.

VOLS. I and II, in one vol., cloth, 2s.

VOLS. III and IV, in one vol., cloth, 2s.

VOLS. I to IV, containing Fifty-two Lectures, in one vol., cloth, price 3s. 6d.

"They contain some very startling statements and some powerful appeals to the reason and conscience."—*The Christian World*."We are glad to see a re-issue of these admirable addresses."—*Derby Mercury*.

London: F. Pitman, 20, Paternoster-row, E.C.

Now ready, One Vol., 540 pages, cloth, price 10s. 6d.,  
LYNTON GRANGE. A Novel. By J. R. S.

HARRINGTON.

"Worth half-a-dozen of its ambitious three-volume contemporaries."—*Court Journal*."An amusing, well-written tale, containing passages of great power."—*Reader*."It would be well if all our imaginative literature were of an equally sound and manly type."—*Freeman*."Those who take up the volume will not readily put it down until the last page has been perused."—*Morning Star*."Warrants the belief that there is scarcely any department of a novel's art which Mr. Harrington is not equal to."—*Christian World*."Containing some nice sketches of character."—*Illustrated London News*."Intrinsically good and full of point."—*Sunday Times*."There is a healthful tone pervading it—a love of nature, and a love of truth."—*Christian Spectator*.

London: F. Pitman, 20, Paternoster-row, E.C.

## NEW MUSICAL SERIAL.

THE PART-SINGER. Edited by  
T. CRAMPTON, In 12 Nos. and 6d. Parts.

Each Number of the "Part-Singer" consists of Four Pages, demy 8vo, and contains One, Two, or Three Pieces, printed with new and superior type. Its aim is to supply the Public with accurate arrangements of Standard Part Songs and National Melodies, together with New Compositions, including Glee, within the capabilities of most Choral Societies, and Musical Family Circles.

List of contents of the numbers published sent on application to Publisher.

London: F. Pitman, 20, Paternoster-row, E.C.

## NEW SACRED PART SONG.

Just published, price 2d.,

THE CHRISTIAN MARINER. Composed  
by H. T. LESLIE, Mus. Doc.

London: F. Pitman, 20, Paternoster-row, E.C.

2d. in the 1s. DISCOUNT ALLOWED ON  
2d. BOOKS AND MAGAZINES purchased at 6s. Paternoster-row, E.C.

PARCELS of 5l. value (at this rate) sent Carriage Free to any Railway Station in England.

Book Societies, Schools, and large buyers supplied on the most advantageous terms.

ANY BOOK sent Carriage Free on receipt of the published price.

Elliot Stock 62, Paternoster-row, London, E.C.

## NEW PUBLICATIONS.

OUR AUSTRALIAN COLONIES: their Discovery, History, Resources, and Prospects. By SAMUEL MOSSMAN, Author of the Articles "Australia," and "Australasia," in the "Encyclopædia Britannica," &c. With Maps. Fcap. 8vo. 3s. 6d. cloth boards.

EGYPT: from the Conquest of Alexander the Great to Napoleon Bonaparte. An Historical Sketch. By Rev. G. TREVOR, M.A., Canon of York, Author of "Ancient Egypt: its Antiquities, Religion, and History." With a Map. Fcap. 8vo. 3s., cloth boards.

THE AWAKENING OF ITALY and the CRISIS OF ROME: being a Four Months' Tour of Observation in the Summer of 1864. By Rev. J. A. WYLIE, LL.D., Author of "The Papacy," &c. Crown 8vo. 5s. 6d. Cloth boards.

SCIENCE and CHRISTIAN THOUGHT. By JOHN DUNS, D.D., F.R.S.E., Professor of Natural Science, New College, Edinburgh, Author of "Biblical Natural Science." Crown 8vo. 4s. 6d. cloth boards.

ILLUMINATED TEXTS. A Packet of Twelve Cards, containing of Scripture Texts, beautifully printed in gold and colours. Packet B. 1s. per packet.

DITTO, smaller size, Packet F. 6d. per Packet.

THE PEOPLE'S ALMANACK for 1867.

Thirty-two pages, with Engravings, price 1d. A cheap and popular work, containing matters necessary to be known by all classes throughout the year. This Almanack is recommended for circulation to Tract Distributors, Sunday School Teachers, and others who desire to supercede pernicious works of this class, and to promote the demand for one that is useful.

The above, interleaved with ruled paper, and stitched in fancy cover, 3d.

Religious Tract Society, 53, Paternoster-row, and 161, Piccadilly. Sold by the Booksellers.

Crown 8vo, cloth, price 2s.

THE YORK READER: a Collection of Oratorical, Poetical, and Miscellaneous Passages, designed for the use of Senior Classes. Compiled by FREDERICK THOMPSON, B.A., Fellow of University College, London; and JOHN FRITH FRYER, B.A.

London: Alfred W. Bennett, 5, Bishopsgate Without, E.C.

## NEW EDITION.

THE CHILD'S OWN TUNE-BOOK, in the Established Notation, with Index of the Proper Tune to each Hymn in the "Child's Own Hymn-Book." The

Tunes arranged in Four Parts, with Pianoforte Accompaniment, by JAMES TUNNEY, Esq., Organist of Westminster Abbey. Price One Shilling. TELL CHILD'S OWN HYMN-BOOK, edited by JOHN CUNWEN, price One Penny, or in cloth, Two pence. A Large Type Edition, One Shilling. THE

PLAISTOW HYMN AND TUNE BOOK, containing both Hymns and Tunes, the Tunes printed on the same page as the Hymns, and in the Tonic Sol-fa Notation, price Sixpence.

The sale of this first of the cheap Sunday School Hymn-Books has, during the last year, increased nearly one-third, in consequence of the improvements made in it. The sale of the "Plaistow Hymn and Tune Book" is especially gratifying, as a proof that the Tonic Sol-fa Method is taking root in English Sunday Schools.

Tonic Sol-fa Agency, 43, Paternoster-row, E.C.

THE WIFE'S TRIALS. A Tale. By Emma Jane Worsfold, Author of "Lottie Lonsdale," "The Lillingstones," "Campion Court," "St. Julian's Wife," "Life of Dr. Arnold," &c. Toned paper, fcap. 8vo. 3s. 6d.

LOTTIE LONSDALE or, The Chain and its Links. Toned paper, fcap. 8vo. 5s.

THE LILLINGSTONES OF LILLINGSTONE. Toned paper, fcap. 8vo. 5s.

CAMPION COURT. A Tale of the Days of the Ejection, Two Hundred Years Ago. Toned paper, fcap. 8vo. 3s.

THE LIFE OF DR. ARNOLD. Toned paper, fcap. 8vo. 3s. 6d.

NAOMI; or, The Last Days of Jerusalem. By Mrs. J. B. WEBB. New Edition. With Forty-four Illustrations by GILBERT and HARTLETT. Fcap. 8vo. 7s. 6d.

THE PILLAR OF FIRE; or, Israel in Bondage. By the Author of "The Prince of the House of David." Eight Illustrations. Fcap. 8vo. 5s.

THE PRINCE OF THE HOUSE OF DAVID; or, Three Years in the Holy City. By the Rev. J. H. INGRAM. With Eight Illustrations. Fcap. 8vo. 3s. 6d.

Virtue Brothers and Co., 26, Ivy-lane, Paternoster-row, London.

Just published, price 5s.

SURREY CONGREGATIONAL HISTORY. By JOHN WADDINGTON, D.D.

London: Jackson, Walford, and Hadder.

Now ready (Jackson, Walford, and Co., Paternoster-row), 2s. post 2s. 2d.,

TEETH and LONGEVITY, by E. MILES and SON, DENTISTS, 15, LIVERPOOL STREET, CITY, treats of everything needful to be known about ARTIFICIAL TEETH, the BEST SETS and NEWEST IMPROVEMENTS. True gold, rubber, self-adhesive work, flexible lining for tender gums, &c.

Just published,

A WORK on NERVOUSNESS, Indigestion, Low Spirits, Weakness, Languor, &c., sent free for two stamps. This work contains a mass of useful information, and should be read by everybody.

Address, Mr. Alfred, Wilford House, Burton-crescent, London, W.C.

One Shilling each, post free for extra stamp,

CARTES of Revs. Newman Hall, Samuel

Martin, C. H. Spurgeon, Thomas Binney, Dr. Cumming,

W. M. Parnham, Henry Allon. Cartes of every celebrity published at 1s. and 1s. 6d. each. Stereoscopes, Slides, Albums.

A series of about 2,000 Cartes from celebrated paintings, 6d. each. Scraps in endless variety. Portraits taken daily.

Frederick Jones, 145, Oxford-street, W.

NOTICE.—SIX PORTRAITS, 1s. 8d.; Twelve, 2s. 8d., post free.—INDEPENDENT PHOTOGRAPHIC COMPANY. Send Cartes and Stamps. Perfect Copies, with original, carefully returned. Cartes enlarged, 10 by 6 inches, 7s. 6d.; Glass, Daguerreotype, and other Processes, 1s. extra. Medallions, 2s. for 2s. 6d.—Address, London Office, 15, Queen-street, Cheapside.



## PUBLISHING BY SUBSCRIPTION.

Part I. Now Ready, price 2s. (to Subscribers),

# A HISTORY OF THE FREE CHURCHES OF ENGLAND, FROM A.D. 1688 TO THE PRESENT TIME.

BY HERBERT S. SKEATS (AUTHOR OF "THE IRISH CHURCH.")

Price, to Subscribers, 12s.

Some time since, a Prospectus of the above Work was issued, with a view of obtaining such a List of Subscribers as would warrant the expenditure of time and money requisite to its production. The response was so prompt, and the applications, proportionately to the number of circulars issued, so numerous, that it was forthwith decided to proceed with the Work. It has since been deemed advisable to issue the Volume in Parts to those who might prefer to obtain it in this form. One reason for adopting this course was that the Author might, in a comprehensive introductory chapter, give some indication of the character of his Work. The Volume, when complete, will contain about 600 pages (demy), and will be issued to the Public at an advance of fifty per cent. upon the Subscription price. Part I. is now ready. Subscribers wishing to receive the Parts should forward their Subscriptions with their Names. Price 12s., post free (in Parts), or carriage free when complete.

The following are the Names of Subscribers already registered:—

Bright, John, M.P.  
Barnes, Thomas, M.P.  
Baines, Edward, M.P.  
Crossley, Sir Francis, M.P.  
Crum-Ewing, H. R., M.P.  
Dillwyn, L. L., M.P.  
Gipin, Charles, M.P.  
Haddfield, George, M.P.  
Potter, T. B., M.P.  
Holden, Isaac, M.P.  
McLaren, Duncan, M.P., Edinburgh.

Ashton, R. S., Darwen.  
Alexander, Josias, London.  
Alexander, Rev. John, Norwich.  
Alexander, Joseph F., Ipswich.  
Ashworth, James, Rochdale.  
Ashley, James E., London.  
Armistage, Benjamin, Manchester.  
Armistage, Sir Elkanah, Manchester.  
Armistage, Samuel, Manchester.  
Angus, Rev. John, D.D., Regent's Park.  
Anderson, Arthur, Norwood.  
Allen, J., Shepton Mallet.  
Atkins, J., Slough.  
Allen, Rev. Joseph, Hook Norton.  
Aldridge, James, Throop.  
Andrew, J., Leeds.  
Addison, J., Raingstone.  
Armstrong, J., Southfields.  
Andrews, C. J., J.P., Reading.  
Albright, Arthur, Birmingham.  
Alibutt, Alfred, J., Birmingham.  
Bartlett, Rev. G. D., M.A., Mill Hill.  
Brown, Potts, Houghton, near Huntingdon.  
Baines, William, Leicester.  
Binney, Rev. Thomas, London.  
Buckley, J. W., Croydon.  
Buxton, Travers, London.  
Bewglas, Rev. James, LL.D., Wakefield.  
Bond, William, Cambridge.  
Betta, Rev. R. W., Peckham.  
Bartram, Josh., London.  
Butler, J. F., Brentwood.  
Barrett, G. S., Lancashire College.  
Bantock, Thomas, Wolverhampton.  
Bayley, William, Ipswich.  
Bain, Rev. W., Wellesborough.  
Boatock, Thomas, Burslem.  
Booth, Mark, Bradford.  
Barnes, T. S., Colchester.  
Brown, E. R., Plymouth (two copies).  
Brown, Isaac, Aekworth.  
Bridley, S. A., Edgbaston.  
Bland, John, Hitchin.  
Baptist Sunday-school Library, Rawtenstall.

Broad, Robert R., J.P., Falmouth.  
Bowen, Rev. H. B., Brentwood.  
Conder, Rev. G. W., Manchester.  
Curwen, Rev. John, Plaistow.  
Colman, J. J., Norwich.  
Cooke, John, Bradford.  
Craven, J., Birkenhead.  
Cowen, Josh., Jun., Newcastle-on Tyne.  
Coatham, Handel, Bristol.  
Courtauld, Samuel, Gosfield Hall, Essex.  
Courtauld, J. M., Brantree.  
Coote, Thomas, Farnstanton.  
Candlish, John, Sunderland.  
Corbin, Rev. J., Hornsey.  
Cunnington, John, Brentford.  
Colman, Jeremiah, Upper Clapton.  
Carrer, J., Newcastle, Staffordshire.  
Coleman, Rev. T., Ashley.  
Colman, Mrs. James, Norwich.  
Crawley, P., Prittlewell.  
Carter, John, Holloway.  
Colledge, Rev. T., Riddings.  
Cooper, J. O., Reading.  
Carmichael, A., Exeter.  
Charleton, R., Bristol.  
Cudlip, J. S., Plymouth.  
Corsar, David, Arbroath.  
Crossfield, J. B., Hardwick.  
Cameron, Angus, Bristol.  
Collier, Rev. J. T., Downton.  
Callen, G. D., Edinburgh.  
Corin, W. J., Leicester.  
Crossley, J., Halifax.  
Cumming, R., Glasgow.  
Dryden, John, Budleigh Salterton.  
Dixie, Benjamin, London.  
Dale, Rev. R. W., M.A., Birmingham.  
Devenish, Matthew, Dorchester.  
Duke, R., Birkenhead.  
Dawson, Edward, Lancaster.  
Deif, Samuel Newton, Topcroft Hall.  
Downman, George, Southampton.  
Dawbarn, Robert, Wisbech.  
Dawbarn, George, Wisbech.

Dobney, Rev. H. H., Maidstone.  
Daintree, J. T., London.  
Dickinson, J., Wolverhampton.  
Davies, J., Ebbw Vale.  
Donald, J., Barr-by-Girvan.  
Davies, Rev. D. M., Llanfyllin.  
Downing, T. H., Leicester.  
Dale, Rev. Bryan, M.A., Halifax.  
Davies, Rev. J., Cardiff.  
Douglas, Sir C., London.  
Edwards, William, Denmark Hill (three copies).  
Ellington, H. R., Blackheath.  
Elt, C. H., Islington.  
Epps, Dr., London.  
Eadie, Professor, LL.D., Glasgow.  
Edmond, Rev. J. B.D., Highbury.  
Etches, W. J., Derby.  
Edmonstone, George, Torquay.  
Evans, P. F. S., Bristol.  
Eccles, E. A., Liverpool.  
Edwards, Daniel, Uckfield.  
Franks, W. E., Norwood.  
Franks, James, Norwood.  
Fletcher, Rev. Joseph, Christchurch.  
Firth, Josh., Huddersfield.  
Fyfe, Andrew, Edinburgh.  
Furness, J., Preston.  
Pittson, S., Macclesfield.  
Falkner, A., Croydon.  
Forman, T. J., Derby.  
Foster, Edmund, Cambs.  
Fisher, S. G., Darlington.  
Flashman, G., Dover.  
Fildes, W. J., Crawshawbooth.  
Fowden, John, Stockport.  
Gould, Rev. George, Norwich.  
Grimwade, Edward, Ipswich.  
Goddard, Ebenezer, Ipswich.  
Gossling, Stephen, Bilston.  
Grubb, Isaac, Oxford.  
Golding, G., Liverpool.  
Griffith, Rev. W., Derby.  
Guthrie, Arthur, Ardrossan.  
Galloway, Rev. J. C., Kilburn.  
Gasquoin, Rev. T. Oawestry.  
Graham, W., Cheltenham.  
Gleaves, Alfred, Willingham.  
Gledstone, Rev. J. P., Sheffield.  
Griffin, Joseph, Bromley.  
Guthrie, John, Kilmarnock.  
Griffith, Richard, Slough.  
Gill, Henry, Blandford.  
Hudson and Son, Birmingham (3 copies).  
Harrison, B., Bradford.  
Haworth, Abraham, Manchester.  
Hamilton, Rev. James, D.D., Regent's Park.  
Hannay, Rev. A., Croydon.  
Hull, Charles, London.  
Hancock, J. J., Tunstall (two copies).  
Hammers, J. W., Southport.  
Harvard, Samuel, Norwich.  
Hughes, W. H., Manchester.  
Hopworth, Jesse, Lutterworth.  
Hewitt, David, Exeter.  
Hayden, Rev. J., High Wickham.  
Harding, Rev. David, Lancaster.  
Haskinson, J., Leek.  
Hines, Rev. W. H., Kidderminster.  
Haigh Bros., Basinghall-street (two copies).  
Hurdall, L. L., Bristol.  
Hearne, Edwin, Southampton.  
Hopkinson, W., Manchester.  
Heathcote, Alfred H., Exeter.  
Hamer, William, Manchester.  
Hopkins, J. H., Edgbaston.  
Heater, Rev. Giles, Sheffield.  
Ingram, Rev. G. T., Richmond.  
Illingworth, Henry, Bradford.  
Jupe, C., Mere.  
Jackson, S. B., Liverpool.  
Jeffery, J. R., Liverpool.  
Jull, W., Staplehurst.  
Jennings, Rev. Nathaniel, M.A., London.  
Jones, John, Llangelin.  
Jones, Rev. J. L. L., Cardiff.  
Jones, Thomas, late of Wavertree.  
Ibberson, Eli, Batley.  
Job, W. and J., Heywood (two copies).  
Kell, Robert, Bradford.  
Kell, S. C., Bradford.  
Knowles, Samuel, Bury.  
King, Isaac, Wallingford.  
Kingsford, Alfred, Dover.  
Lloyd, D., Hitchin.  
Logan, W., Glasgow.  
Leonard, G. H., Clifton.  
Leese, Joseph, Altrincham.  
Lewis, Rev. W. G., London.  
Lyon, W. P., Hampstead.  
Leonard, Rev. H. C., M.A., Boxmoor.

Lee, Henry, Manchester.  
Lewis, J. W., Stroud.  
Lilley, W. E., Cambs.  
Linton, John, Bristol.  
Laukester, W. G., Southampton.  
Lacey, N., St. Helen's (four copies).  
Lancashire College, Students of (seventeen copies).  
Long, G., Clapham Park.  
Lawrence, W., Chorley.  
Lee, W. H., Wakefield.  
Law, James, Bradford (two copies).  
Lyon, William, Wigan.  
Leatham, E. A., Huddersfield.  
Marshman, J. C., Kensington Palace Gardens.  
Mann, James, Stoke Newington.  
Miall, Edward, London (two copies).  
Miall, C. S., London.  
Morley, Samuel, London.  
Medway, Rev. J., Royston.  
Mileson, J., Reading.  
Mason, Hugh, Ashton-under-Lyne (ten copies).  
Mursell, Rev. J. P., Leicester.  
Morgan, F., Warminster.  
Martin, Rev. Samuel, Westminster.  
Macfarlane, Dr., Clapham.  
Mackennal, Rev. A., Surbiton.  
Monk, F. W., Faversham.  
Mander, S. S., Wolverhampton.  
Miller, H. B., Norwich.  
McLean, Miss, Glasgow.  
Moser, Frederick, Muddiford.  
May, G. H., Ardrossan.  
May, John, Ipswich.  
Minty, John, Reading.  
Morford, Robert, Staines.  
McKean, J., Hoole.  
Martindale, Mary H., Manchester.  
Macbeth, Rev. Robert, Hammersmith.  
Marten, Rev. R. H., Lee.  
McDowell, P., Alloa.  
Mountford, E. D., Shipston-on-Stour.  
Middlemore, W., Birmingham.  
Martin, Peter, Chorley.  
McKerrow, Dr., Manchester (four copies).  
Neville, Rev. Christopher.  
Norris, J. F., London.  
Nunneley, J., Market Harboro'.  
Newth, Professor S., New College.  
Needham, J. C., Manchester.  
Oliver, Rev. H., Pontypridd.  
Osborne, J. S., Clapham.  
Osborne, Mrs., Bradford.  
Price, Dr. Thomas, London.  
Perry, Isaac, Chelmsford.  
Pullar, Robert, Perth.  
Pullar, J., jun., Bridge of Allan.  
Prust, Rev. E. T., Northampton.  
Pillans, Rev. J., Camberwell.  
Pegler, Alfred, Southampton.  
Pryce, Rev. R. Vaughan, M.A., LL.B., Brighton.  
Perkins, Rev. J., Duxford.  
Phillips, Rev. D., Maesteg.  
Pollard, W., Bristol.  
Powell, John, Benson.  
Park, J., Fraserburgh.  
Peck, Richard, Hazlewood.  
Porritt, James, Ramsbottom.  
Porritt, Samuel, Ramsbottom.  
Phillips, Joseph, Shipston-on-Stour.  
Phipson, H., Edgbaston.  
Paton, W. P., Glasgow.  
Planner, Charles, Newport, Isle of Wight.  
Price, W., 2, Royal Exchange-buildings.  
Pocock, Richard, Edinburgh.  
Pikington, J., Blackburn.  
Pease, H., Darlington.  
Reas, Rev. J., Hackney.  
Rumney, R., Manchester.  
Robertson, Charles, Liverpool.  
Russell, Thomas (the late), Edinburgh.  
Russell, Rev. Joshua, Blackheath.  
Rowntree, W., Scarborough.  
Rowntree, John, Scarborough.  
Robinson, E. S., Bristol.  
Richard, Rev. Henry, London.  
Ryle, T. C., Wigan.  
Rigby, Samuel, Manchester.  
Rylands, G., Hastings.  
Rains, J., London.  
Reynolds, Rev. H. R., Cheshunt.  
Robson, Rev. J. D.D., Glasgow.  
Rough, George, Dundee.  
Reed, Charles, F.S.A., London.  
Rogers, Rev. J. G., B.A., Clapham.  
Russell, Rev. James, Glasgow.  
Ralph, J. E., Upper Norwood.  
Richards, T., Douglas.  
Robjohns, Rev. R., Narboro'.

Ridgeley, T. D., Huntingdon.  
Robinson, W., Cookermouth.  
Raleigh, Dr. A., London.  
Rae, Rev. James, Batley.  
Reynolds, J., Royston.  
Royce, George, Marlboro'.  
Sargood, F. J., London.  
Smith, Neil, Aberdeen.  
Soul, Joseph, Islington.  
Spencer, Josh., Manchester.  
Sidebottom, J., Manchester (two copies).  
Spalding, Thomas, London.  
Smith, J. D., Norwich.  
Salt, Titus, Bradford.  
Smedley, J., Derby.  
Slater, Josh., Winsford.  
Scrutton, Thomas, Poplar.  
Scrutton, James, Bromley.  
Scrutton, Alexander, Poplar.  
Stitt, J. J., Liverpool.  
Sutton, T. B., Holloway.  
Sutton, M. B., Holloway.  
Stewart, Duncan, Ardrossan.  
Saunders, J., Croydon.  
Spence, Dr., Clapton.  
Stathern, W., Whitehaven.  
Stearns, Rev. E., D.D., Richmansworth.  
Soorey, Rev. Phillip G., Ashford, Kent.  
Serpell, R. S., Plymouth.  
Satterthwaite, George, Pontefract.  
Sommerville, W., Bristol.  
Smith, Theophilus, Sittingbourne.  
Symonds, John, Shipbourne.  
Shorthouse, John W., Birmingham.  
Sully, George, Cardiff.  
Scott, Silas, Bradford.  
Stevenson, Peter, Thirak.  
Stewart, John, Hastings.  
Soden, James, Bombay.  
Templeton, John, Islington (two copies).  
Thompson, Thomas (the late), Bath.  
Thomas, Rev. David, Bristol.  
Thomas, Dr., Pontypool.  
Terrell, Hall, London.  
Toller, Rev. Thomas, Kettering.  
Theobald, R. M., M.A., Blackheath.  
Theobald, Morell, London.  
Theobald, William, London.  
Thomas, Dr., Pontypool.  
Thomson, Rev. Alex., Manchester.  
Thompson, Joseph, Manchester (three copies).  
Twelvrees, Edward, Biggleswade.  
Trehane, J., Exeter.  
Tanner, T. W., Greenwich.  
Taylor, Thomas, Batley.  
Taylor, Jos., Batley.  
Thomason, Thomas, Bolton.  
Tuck, W., Bath.  
Underhill, E. B., LL.D., London.  
Unwin, Rev. G. H., Belbourn.  
Vaughan, Rev. Robert, D.D., London.  
Vickers, G., Leicester.  
Vernon, W., Dorchester.  
Vernon, Alex., Goswell-road, E.C.  
White, Rev. Edward, Holloway.  
Wilke, Rev. Mark, Holloway.  
Woolings, Alfred, Orsett.  
Williams, J. H., Leicester.  
Warburton, W., Manchester.  
Wright, Josh., Macclesfield.  
Wills, H. O., Bristol.  
Williams, Rev. Charles, Southampton.  
Wicks, James, Jun., Colchester.  
Willis, W., Luton.  
Windeatt, J., Plymouth.  
Watson, James, Croydon.  
Wright, J. S., Birmingham.  
Wilson, Joshua, Tunbridge Wells.  
Whitehead, J. B., Rawtenstall.  
Webb, J. R., London.  
West, E., Amersham Hall (two copies).  
Williams, Phillip, Holloway.  
Woodward, Rev. John, Christchurch.  
Wood, Joseph, Manchester.  
Worley, Richard, Sherborne.  
Williams, Rev. R., Bethesda.  
White, Rev. J. M., Tisbury.  
Wilson, Rev. A., B.A., Stockport.  
Williams, Rev. E., Penllwynwgant.  
Woodman, W. B., Stonehouse.  
Ward, W. B., Ross.  
Whittle, Richard, Crews.  
Wiles, E. S., St. Albans.  
Wallis, Mrs., Bridport.  
Woodhill, J. C., Edgbaston.  
White, Thomas, Cardiff.  
Wood, E. G., 74, Cheapside.  
Watkins, J. F., Dudley.  
Whitehouse, W., Walsall.  
Webster, Rev. Edwin, Southport.  
Sundries, per Agents, twenty copies.

ARTHUR MIALl, 18, BOUVERIE-STREET, FLEET-STREET, E.C.